

Competing for a perishable wreath or an everlasting crown

by John Byl

Mr. Byl is physical education instructor at Chatham [Ont.] Christian High School.

What is your goal when you are involved in a business negotiation, or a family dispute, or when you become a participant in a hockey game, either as a player or as a spectator? What is your goal when you enter into any planned or unplanned conflict situation? Is it to receive a personal pat on the back, a personal victory, a perishable wreath, or do we hope it will be a victory for the Lord, so that His name is honoured and glorified? The question we must ask concerns the role of competition as we seek either a perishable wreath or being granted an everlasting crown.

Competition, as you well know, is something which is related to many different areas. But for purposes of this presentation we will limit ourselves to the field of sport. Hopefully you will make the necessary connections to your own lives.

What relationship does competition have to sport? One writer wrote the following response to this question: "For the athlete, competition is an essential ingredient for his pursuit of excellence," and he goes on and supports this by stating that the "pursuit of excellence is compatible with the christian ethic."

But there are a number of problems in such a response. Consider a woman who is married to this fellow. She learns through experience that she has an ability to sexually arouse her partner, truly a gift of the Lord. Realizing this gift, she wishes to pursue excellence with respect to her sexual abilities and goes out and offers her services on the street to any and all who would enjoy such a service. Oh no, no, no, no that is wrong. I agree, Amen!

You see, the pursuit of excellence per se, is not necessarily compatible with the christian ethic, it depends on the activity and how one puts his heart into it. To suggest that just because competition is an essential ingredient in sports and therefore good, is to assume that athletics is a desirable pursuit and the means are justified by the end. It should be quite obvious that such an argument is quite poor and does not lead us to truth, to God, to fellowship and growth in Him and with our fellow man.

Further, if competition is understood according to common diction, as a "striving to outdo one another for acknowledgement, a prize," then certainly one's involvement with a competitive activity would be unchristian, almost regardless of the ends. Competition is based on a motivation, and if it is based on a motivation of outdoing one another, it is quite obviously wrong. I could not find a place in scripture where it spoke about outdoing one another. The closest I

could get was in Romans 13 where it is written: "Owe nothing to anyone except to love one another."

A christian has a responsibility to strengthen people, not to outdo them. John Calvin, in discussing an analogy Paul uses in Hebrews 12, makes the point that "those who run in the christian race (and of course he is

"Therefore, let us also, seeing we are compassed about with so great a cloud of witness, lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus."

speaking of a person's total life), do all they can to help each other."

With regard to the type of prize people receive, Calvin also writes: "Many people (God-fearing) may receive the crown at once. For all that God demands of us is that we keep pressing strenuously on all the way to the goal." The crown he is referring to is not a "wreath of leaves, which withers almost at once," but an "everlasting crown." The saying "it is not winning or losing that counts, but it is how one plays the game," gives very accurate direction to where one should focus one's attention.

If one is satisfied with the definition of competition which has been presented, then it would appear quite clear that we had better not use our gymnasias and halls for sports and games. However, this definition is not satisfying to me. The word "competition" is derived from the Latin word "competitio," which is defined as "striving together." It is not defined as striving together for a prize, or to outdo one another, but it is purely and simply to strive together.

If an individual wishes to develop his level of physical fitness, he can do this through a number of means. I would first recommend that he remove some of the automated things he owns and uses, and begin to appreciate what the human body can do.

A second way would be to submit oneself to a tedious and boring exercise program, and he will be competing against, striving against, the time he has given himself on the clock along with the number of

repetitions he wished to do. He may also wish to develop himself by participating in a game of badminton or a team game like soccer. As an individual develops himself by running around the court and the field, he also holds the keys to the crown jewels in his heart, for he is also provided with the opportunity and the responsibility to challenge the others to develop themselves: to invite by word and deed, that people present their bodies "a living and holy sacrifice, acceptable to God." Competition in a game situation, should be seen as a striving together to enjoyably and exertfully develop the temples of the Lord.

This does not imply that so long as you strive together in a positive way that the game you are involved in is good. There are numerous other considerations such as a wise use of time and other resources. But we will leave that for another time.

Some of us may be looking at ourselves and saying: "Well, I guess I am not really competing as I ought to." To this I say, read the familiar piece in Hebrews 12 where it says: "Therefore, let us also, seeing we are compassed about with so great a cloud of witness, lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus."

John Calvin does a very nice exegesis on this text as he writes: "The summing of it all is therefore that we have entered a contest, and one in the most famous stadium round which stand many spectators and



where the Son of God presides to urge us to gain the prize. It would therefore be the highest disgrace to grow tired or lazy in the middle of the course. Although the holy men to whom he refers are not only spectators but also our companions in the same race who show us the way, he prefers to call them witnesses rather than runners to show that they are not competitors to snatch the prize from us, but rather supporters to cheer and applaud our victory, just as Christ is not only the umpire but stretches forth His hands to us and supplies us with strength and energy, and in short prepares us and trains us to start the race and leads us by His strength to the goal."

It is my hope and prayer, that the striving you become involved in will be constructive. To Him be the glory, to you, an everlasting crown.

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Next week

When you're old

Viewpoint

Words of wisdom from Heidelberg

We have a natural link with the Reformation of the sixteenth century. We were "born" as a result of Martin Luther's attack on the Roman Catholic Church which saw the start of Protestantism.

A generation later, Frederick III, thought it would be important to give the Calvinistic Reformation a big push in his German domain so he instructed Zacharias Ursinus, professor at the Heidelberg University, and Caspar Olevianus, the court preacher, with the preparation of a work book for catechetical teaching. It was finally printed in 1563, almost 50 years after Luther's theses.

The Heidelberg Catechism came to be widely used throughout Europe. It was translated into Dutch by Petrus Dathenus in 1566. In the same year Peter Gabriel began explaining the Catechism to his congregation in Amsterdam during his Sunday afternoon sermons. That set the tone for generations and centuries to come.

But after more than 400 years, the enthusiasm for the Heidelberg is wearing off. The Catechism once played an important role in the Sunday preaching but that does not seem to be the case any more. There seems to be a de-emphasis on catechetical and doctrinal teaching in our church and our society.

Sad to say, doctrinal effectiveness may wear off within 25 years within our Reformed churches ... and that would bring serious consequences. There are two schools of thought on doctrinal preaching. The Free University in The Netherlands has instructed those older ministers of the cloth among us to "preach from the catechism" on a regular weekly basis.

Calvin Seminary, on the other hand, is urging a pastoral approach to the ministry, rather than a doctrinal one.

That notable difference in catechism sermons is quite evident in the preaching from the pulpit and in the examination of new candidates for the ministry.

The importance of doctrinal preaching is conveyed well by Dr. Runia in an article elsewhere in this issue.

Let's look a bit at catechetical instruction as it is being carried on today. Teaching the doctrinal standards of the church as found in the Catechism was once considered the minister's job. He taught and taught and taught. Ministers in larger churches often taught 18 hours of catechism a week, but that was a generation ago and that was in the old country so many of us will simply dismiss that.

And yet, as one who has recently dabbled in catechism instruction in the local church, I have come to realize anew the importance of such work. It is not merely teaching, as is done in the daytime classroom. That would be a relatively simple matter. Catechism instruction requires a keen theological mind and, above all, in-depth scriptural knowledge. Both of those criteria really hinder the layperson in providing sound instruction.

Doctrinal instruction is extremely important work. All those notions about the church being a team ministry may indeed be true but there are two areas where the minister must continue to play an important role: the preaching of the Word on Sundays and the weekly catechetical instruction.

That hunger for church doctrine is rapidly vanishing. Times may have changed since Ursinus and Olevianus wrote the Catechism in 1562. But its importance is as relevant today as it was then.

Keith Knight

by Keith Knight

NewsViews

College for construction workers

Construction workers in British Columbia have met the challenge of changing technology in their industry by joining with construction companies to start their own training school. It's the first such learning institution of its kind in Canada.

The school is located in the former Haney Correctional Centre, 30 miles east of Vancouver. The building has not been in use as a penal institution since 1975.

The industry has recognized for some time the need for training, and a board of directors with equal representation from the four construction labourers' unions and management was set up to oversee the project. The result is a campus involving indoor and outdoor practical education in a field which has moved from unskilled to a semi-skilled trade.

Union members are finding themselves in a period of high unemployment as the construction industry looks for a new surge of activity in the spring. Time spent attending Construction Labourers' Training Centre is rewarded with a small weekly salary if participants are not receiving unemployment insurance benefits. An average of two months is required to complete all courses relating to construction work.

This program, instituted at the initiative of both labour and management, is yet another indication of job retraining or, rather, job upgrading which is sweeping the country.

But this is not formal, degree-granting education such as you might receive at a university or college. This is practical education, combining on-

the-job training with instruction ... and that is what education is all about.

When you can learn something which you can apply to your work the next day, then you have captured the most important aspect of education ... application. As an advocate of formal, classroom education — Christian education — which instructs our covenant youth in an effective way, it is also good to see education programs for those who are older and to see them applied in such a practical way.

Who knows? We might very well see local training centres for home cooking, school bus operators or postal workers.

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Subscriptions
\$10.00 for one year and \$19.00 for two years.
Calvinist Contact is published by K. Knight Publishing Ltd., 99 Niagara Street, St. Catharines, Ont.

Advertising
Display advertising deadline is Friday noon of preceding week. Classified advertising deadline is Monday noon for same week's issue.

Memberships
Evangelical Press Association
Canadian Church Press
Audit Bureau of Circulation
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DATeline:THE WORLD

Rev. Johan D. Tangelder

Who is a Muslim? [conclusion]

A missionary to the Muslims must know their culture, religion and traditions. "The Christian missionary should first of all thoroughly know the religion of the people among whom he labours," wrote Dr. Samuel Zwemer, the apostle of Islam in the last century. "Ignorance of the Koran, the traditions, the life of Mohammed, the Moslem conception of Christ, social beliefs and prejudices of Mohammedans, which are the result of their religion-ignorance of these is the chief difficulty in work for Moslems."

Islam is a Judaic religion. It is also called Christianity's prodigal son. According to the Koran, the Muslims trace their ancestry to Ishmael, the son of Abraham and Hagar. Islam is akin to Christianity in some aspects as the Koran outlines basic theological concepts from the Bible. The influence of Christianity upon Islam is marked. Yet it never became a variant of Christianity. It kept its own unique form. It knows as its central teacher Mohammed, not Jesus Christ.

A student once asked me in catechism, "Why is Christianity so divided and Islam so united?" Indeed, Islam appears to be a truly unified religion. Islam presents a strongly united front as it is not only a religion but also a complete code of life. It is a living

culture as well as a world religion. A common faith has put its stamp on the most diverse nationalities. "The Arab of the desert," writes Christopher Dawson in Religion and Culture, "the West African negro, the Malay pirate, the Persian philosopher, the Turkish soldier, the Indian merchant all speak the same religious language, profess



the same theological dogmas and possess the same moral values and the same social conventions. Just as Moslem architecture is different in every country but everywhere it is unmistakably Moslem, so it is with this literature and speech and behaviour."

Yet this show of unity is on the surface only. There are growing differences between Muslims at every level of their life; politically, socially, educationally and religiously. The life of the modern Muslim Ph.D. in Cairo, Egypt, is quite different from the Muslim Filipino farmer in a barrio in Mindanao.

One of the most difficult questions to answer today is, Who is a Muslim? In 1953 a court of inquiry in Pakistan summoned a number of leading ulema (teachers of Islam law and theology) and asked them to give their definition of a Muslim. The court reported: "Keeping in view the several definitions given by the ulema, need we make any comment except that no two learned divines are agreed on this fundamental? If we attempt our own definition as each learned divine has done and that definition differs from that given by all others, we unanimously go out of the fold of Islam. And if we adopt the definition given by any one of the ulema, we remain Muslims

according to the view of that alim (scholar) but kaffirs (infidels) according to the definition of everyone else."

The Muslim population in the Philippines is a good illustration of the divergence within Islam. Because of its highly syncretistic character, Islam has absorbed many of the animistic traditions of its converts. In the Philippines there was an "Islamized paganism" rather than conversion to orthodox Islam. The Filipino Moros, so called by the Spaniards after the Muslim Moors who once ruled Spain, have a folk Islam, "a synthesis of native and Islamic beliefs and practices." The Islam of the Moros is a "grass-root religion which fits a peasant way of life partly cut off from the main stream of industrialized civilization."

Who is a Muslim? A definitive answer cannot be given. But from studying Islam one discovers that the drama of salvation between God and world is entirely absent. God is not known as Father. Total obedience to Allah is the core of Islam. It is the religion of the "natural man." Pascal pointed to the heart of the Islam concept of religion when he wrote, "Muhammed chose the way of human success, Jesus Christ that of human defeat."

LETTERS

Special plans for the Jews

Dear Sir:

In your September 22 issue you printed a book review by Mr. T. Plantinga entitled: "Further confusion about Israel". This review concerned a book by Richard R. De Ridder — God Has Not Rejected His People.

Several comments by Mr. Plantinga bothered me. It all concerns whether Paul is talking about the nation of Israel (physical), or the church (spiritual Israel). He states that Mr. DeRidder has erred by assuming that Romans 11:1 refers to physical descendants of Abraham and goes on to assert his own opinion that it actually refers to the church (the new Israel), apparently on the basis of pulling verses 1(a), 25 and 26 out of context. If Mr. Plantinga would read these verses in not only their particular context, but also in their broader context, especially the previous chapters

and also the context of the quote in verses 26 and 27 of Isaiah 59:20 and 21 plus chapter 60, I believe he might come to a different conclusion on the matter.

Has God rejected the Jews? Mr. Plantinga says we should not ask, but Paul asks and answers the question in Romans 11:1 by stating that he also is a Jew and God did not reject him. I have not read the book, so I cannot comment on Mr. DeRidder's talk about special promises, but do special promises make first or second class citizens of God's people? Romans 3:1 and 2 indicate that the Jew has much advantage in every way. (read also the forementioned Isaiah 60). I believe that God still has a special plan for the Jews (apart from the other believers).

Bill Huinink
Burlington, Ont.

Christians in business face daily struggle

Dear Sir:

The editor of Calvinist Contact, Mr. Keith Knight, tells us in the issue of August 18 how difficult it is to be wise stewards in times of prosperity, and how hard it is to face Christian business ethics when the going gets tough. He suggests that many have not learned yet how to apply God's Word in business. Mr. Knight is right.

In our competitive economy some businessmen (including Christians) run roughshod over their clients' and employees' interests and maintain "every man for himself." Indeed, rugged individualism. It cannot be denied that this is the creed of much of our business world today. With careless unconcern they trample down the backs of their fellow men in a mad rush to climb the ladder of financial success. It seems Christian businessmen are no exception. There are communities where Christians of the Reformed faith talk about fellow Christians, who are in business, as the "Reformed Mafia". Gossip has it that a good many of these Reformed businessmen have become Sunday-Christians who don't know what to do with their Christianity on Monday. The story goes that the more conservative, and the more doctrinal these men are, the more cruel they are towards their employees, and the more stingy in their business operations. They seem to make a killing by employing slave-labour, paying either the minimum wage or if at all possible, less. It's all being done in the name of good stewardship. In

order to silence their guilty conscience, sizable amounts are being donated towards church, Christian education and/or Christian organizations.

There is nothing new under the sun. With regard to employer-employee relationships they used to say in the Netherlands (probably Friesland or Groningen): Je kunt beter onder een stier zitten dan onder een Gereformeerde boer.

Although the editor is of the opinion that Christian businessmen find it difficult to face Christian business ethics when the going gets tough, they seem to operate exactly the same way during times of prosperity. On Sunday they wholeheartedly agree with the minister when he is preaching on Lord's Day I, but on Monday their only comfort in life is the profit and loss statement. In death it's the insurance policy. Mr. Knight is right.

Many Christian businessmen have not completed their education. Reading his editorial we assume that he has in mind those people who operate as independent businessmen who are making a living in buying and selling goods and/or services, developers, growers, etc.

But isn't it true that at one time or another we all conduct business? Aren't we all buying and selling houses, cars, appliances, etc. We condemn businessmen for their unethical behavior, but strangely enough see nothing wrong with our own dishonesty when making a good deal.

Continued on page 5

Organists: Volunteer labor?

Dear Sir:

I would like to make a few comments regarding A. Verduijn's article about paying organists (C.C. Sept. 8).

To be consistent, if the organist is to be paid, then we must be consistent and financially reward elders, deacons, youth leaders, ushers, church bulletin printers etc. The list is endless.

While I agree with Verduijn that organists are frequently taken for granted and their advice is not sought as often as it should, the organists still have a responsibility to the congregation to assist in the development and fulfillment of the musical parts of a worship service.

I would prefer to listen to a "mediocre" organist doing his/her best for the Lord, than listen to a "professional" organist whose "job" is to lead the congregation with music.

Verduijn's remark that it is difficult to attract young

people as organists because they won't be financially rewarded indicates to me that we must retrain ourselves and our young to think about the positive aspects of volunteer labour, especially when it is serving the Lord via our

worship services. Volunteer labour is rapidly becoming a thing of the past and this trend can only be detrimental to the well being of our society.

L.F. Kwantes
Smithers, B.C.

Put the blame where it belongs!

Dear Sir:

Your heading in the September 15 issue, Wives can't keep secrets? is indeed an insult to womanhood.

Hope Stroomenbergh writes that "leaks" always trace back to the wives of the consistory members.

The truth of the matter is that "leaks" trace back to the husbands of those wives, for there it is where the leak begins. After all, they gave the information to their wives to begin with. Please don't blame females for consistories' leaks. They never attend a consistory meeting.

Truus van Bruinessen
Ottawa, Ont.

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Church Page

PASTORAL PONDERING

How to meet the enemy in the gate

In our world the enemy of Christianity is the spirit of secularism. Secularism denies the supernatural; it denies God; it denies religious ideals. This world is thought to be self-sufficient; it is the belief that we do not need God, and His laws; we are quite capable of making our own laws, thank you. It is the belief that the unseen part of the universe — God, Satan, Spirit — if it exists at all, has no interaction with the seen part. We, of course, live in the seen part; God does not enter there at all. What is there for God to do in our world; there is nothing for Him to do; what would we need Him for? We should not interpret secularism as an attempt to torpedo God with an all-out frontal attack. Not at all; the secular mind fails to see what good a God can be.

The secular spirit thinks God does not matter, God can be left out of the picture. Christians need to assert the opposite. They must show that God is needed, that without God life is somehow poorer. I now like to give you an example of how this can be done.

The example is marriage. Why should people remain married? The Christian answer is simple: The Bible says that faithfulness in marriage leads to blessedness, shalom. Jesus says, "What God hath joined together, let no man put asunder" (Mark 10:19). But if we do not acknowledge the Word of the Lord as a rule for life, if we leave God out of the picture, what reason do we have for asserting that people stay together till death do us part?

Well, the options are many, throughout history right into our own time, people try to enforce marriage for many different reasons. We should look at some and then conclude that not any of these, nor all of them together, prove to be satisfactory.

People have tried to justify the admonition to faithfulness "till death do us part" by an appeal to history. You must do what your parents did, and their parents before them. With today's young people such talk does not go very far. Besides, it goes against the nature of things. History is an unfolding, opening-up process, it does not remain static. As Christians we know this; we look forward to the culmination of history when God's Kingdom will be completed.

Others have made an appeal to the prevailing social conditions. On this view man is essentially a social being, and should do whatever is socially acceptable. If people in your society find divorce repugnant, you better not do it. Here the collective mind is considered more important than that of the individual. In fact, individual responsibility vanishes, and with it vanishes the opportunity for the individual to grow. Part of man's task is to be king, to rule, to initiate action, and to take responsibility. We must develop opportunities for the kingly task to blossom. Failure to do so does not liberate, but stifles life. Even secular people realize this; and that is why the social reason for shoring up marriage has no enduring adherents.

In our recent past economic reasons were very important. The wife would feed and clothe the husband so that he could be productive economically, which in turn provided security for the wife. Today such considerations no longer count. Besides, it goes without saying that to view marriage as merely an economic arrangement is highly unsatisfactory. Surely, there is more to marriage than dollars and cents.

I want to stop now. There are many other ways to find reasons for staying together till death do us part. Legal reasons — the law says so, emotional reasons — it leads to less anxiety etc. Today people find that all the reasons I have mentioned either do not apply, or are just not true. The result is a decline in marriage. People see no good reason for getting married, and if they do anyway, many see no good reason for staying married.

I think it is safe to conclude that the secularists cannot come up with any good reason why people should remain faithful to each other till death do us part. If the secularists reply they do not even want to find any such reasons, that for them marriage has had it, they are still faced with the fact that most people do turn to marriage, and that marriage is by no means dead yet. How can they explain that!

For the Christian this is no mystery. Marriage is made by God for our good. His ordinances are life-giving. Doing without God, acting as though he is not needed distorts and destroys life.

Nick Loenen in "Philadelphia" of the Richmond (B.C.) Chr. Ref. Church

Matters of Christian interest

Statistically speaking

Do you know that our church of "Westmount" has 233 children and young people age 3-18? That is more than 1/3 of the total membership of the congregation. It is the future of the church here, as is promised in the Covenantal promises of God.

Home, Church and School as a perfect triangle can form a wonderful unity in forming our youth.

We hope and pray and work for it that our youth be brought up as harmoniously as possible, so that the future church be strong in obedience and fellowship and healthy in knowledge and wisdom to apply what they know. Let's improve on our home life, our church life and our school life. As a consistory we work toward a good church school instruction for ages 3-18 to start with. Many have committed themselves already for teaching. Let us pray for a good and workable church education and work for the solution of our pressing space problems.

Westmount Chr. Ref. Church
Strathroy, Ont.

Misgivings removed

"And I've heard that the Home for the Aged (Classis Hamilton Home for the Aged) will take your house before you can get in," said Mr. R.

"Yes, and if you have any savings, you have to hand them over, and all you get is some pocket money," his wife added heatedly.

"If you're rich you are admitted just like that, but wait till a poor person ap-

plies," said Mrs. K., who was visiting.

The district deacon, who had just dropped in for a chat, said quietly, "I know there are stories like that going around, but they just aren't true. The Home for the Aged is our project, as deacons of Classis Hamilton. Neither the deacons nor the Board that works for them have ever proposed such things as you have heard. We'll have to find solutions for those who cannot fully pay the monthly rates, and we are working on that. Every Sun-

day in church we confess that we believe in the communion of saints. Does that not apply in this case too? God expects good stewardship from us, also in helping others. Needs exist in Bangladesh, in Nigeria, but also close to home."

There was not much left to argue about when the deacon stopped talking.

Too bad there's not always a deacon around when conversations like these start.

Grimsby (Ont.)
Chr. Ref. Church

CHURCH NEWS

CHRISTIAN REFORMED

Called

-to Surrey, B.C., Rev. Anthony De Jager, of Bowmanville (Rehoboth), Ont.

Declined

-to Fruitland, Ont., Rev. M. Lise of Holland Marsh, Ont.
-to Pembroke, Ont., Candidate John Heidinga

Accepted

-to Granum, Alta., Candidate John Heidinga

Ministers' addresses

-Rev. Jacob Geuzebroek, 336 Clark St., Port Perry, Ont. L0B 1N0.

-Rev. Dan Tigchelaar, 4016 Mc Lellan St., Victoria, B.C. V8Z 3Y2 (604) 479-5774.

-Rev. John Van Harmelen, 41 Skyway Village, Palmetto, Fla. 33561

New clerks

Rexdale (Fellowship), Ont. — G. Vaartjes, Box 42, Rexdale, Ont. M9W 5K9.

Montreal, P.Q. — John U. Jellema, 4925 Nancy, Pierrefonds, Que. H8Z 1Z9.

Vancouver (First), B.C. — M. Jens, 9480 Gormond Rd., Richmond, B.C. V7E 1N5.

Essex, Ont. — Mr. H. Vandervecht, 135 Keown St., Essex, Ont. N8M 1J2.

New treasurer

Essex, Ont. — Mr. J. Drop, 99 Balacava St., Amherstburg, Ont. N9V 2G7.

Mailing address

Cobourg, Ont. — Grace Christian Reformed Church, P.O. Box 656, Cobourg, Ont. K9A 4L3. Any mail for minister, clerk, treasurer or secretary should be sent to this address.

J. Van Harmelen, address after Nov. 1, 1978, 41 Skyway Village Estates, Palmetto, Fla. 33561.

CANADIAN REFORMED

Called

-to Winnipeg, Man., Rev. W.W.J. Van Oene of Fergus, Ont.

-to Neerlandia, Alta. and Watford, Ont., Candidate A. De Jager of Kampen, Holland.

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Osoyoos-CKOO 8:30 a.m. 1240
Penticton-CKOK 8:30 a.m. 800
Smithers-CFBV 9:15 a.m. 1230
Summerland-CKSP . . . 8:30 a.m. 1450
Vancouver-CJVB 9:00 a.m. 1470
Vernon-CJIB 10:00 a.m. 940

MANITOBA

Altona-CFAM 9:30 a.m. 950
Boissevain-CJRB 9:30 a.m. 1220
Steinbach-CHSM 9:30 a.m. 1250
Winnipeg-CKJS 9:15 a.m. 810

SASKATCHEWAN

Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CKRM 10:30 a.m. 980
Saskatoon-CFQC(Sat) 9:30 p.m. 600
Weyburn-CFSL(Mon)9:30 p.m.1190

ONTARIO

Brantford-CKPC . . . 10:00 p.m. 1380
Cornwall-CJSS 8:00 a.m. 1220
Ft. Frances-CFOB . . . 10:30 a.m. 800
Hamilton-CKOC 7:00 a.m. 1150
Kapuskasing-CKAP . . . 9:00 a.m. 580
Kingston-CKLC 8:30 a.m. 1380
Ottawa-CFGO 8:30 a.m. 1440
Owen Sound-CFOS . . . 1:30 p.m. 560
Pembroke-CHOV(Sat)7:00 pm.1350
Sarnia-CHOK 8:30 a.m. 1070
St. Thomas-CHLO . . . 4:30 p.m. 1570
Stratford-CJCS 1:00 p.m. 1240
Thunder Bay-CFPA . . . 8:30 a.m. 1230
Toronto CHIN-FM 8:00 a.m. 101
Toronto-CKFH 9:30 a.m. 1430
Wingham-CKNX 10:30 a.m. 920

NOVA SCOTIA

Digby-CKDY 5:00 p.m. 1420
Kentville-CKEN 5:00 p.m. 1490
Middleton-CKAD 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB 10:15 a.m. 1270
Windsor-CFAB 5:00 p.m. 1450

QUEBEC

Montreal-CFCF 10:00 p.m. 600

NEW BRUNSWICK

Fredericton-CFNB . . . 10:30 a.m. 550
Newcastle-CFAN 9:30 a.m. 790

FRENCH

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IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall 9:30 a.m. 1170
CFCL-Timmins 9:30 a.m. 620

QUEBEC

CHRS-Montreal 8:00 a.m. 1090
CKLM-Montreal 9:15 a.m. 1570
CKCV-Quebec City . . . 7:15 a.m. 1280
CHLN-Three Rivers . . . 7:45 a.m. 550

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A new reformation: What is needed?

by Dr. K. Runia

This article was taken out of a recent issue of Reformation Today.

What is needed in a new reformation? First of all there is the need for the revival of doctrinal teaching within the church. It is evident that this matter chiefly concerns the ministers, for teaching is primarily their responsibility.

In the first place, they will have to begin to preach the great doctrinal truths of the Bible once again. This is of tremendous importance for building up the faith of the congregation. Very much present-day preaching, even among evangelicals, is far too shallow. Often the people get 'milk' only and they never taste the 'meat' of the Word. One of the tragic results is that there is a shocking lack of knowledge concerning the system of truth revealed in Scripture. Doctrinal preaching is the only way to get a congregation to know what it believes. Indeed, a congregation that is instructed in this way is a congregation that knows what it believes, and it will not easily be swayed by erroneous teachings.

Closely related to doctrinal preaching is the doctrinal instruction of the youth of the church. One can hardly overestimate the benefits that are thus afforded the young people. They are constantly confronted and challenged by the Word as it is taught. In fact, many of these young people come to true conversion simply through catechetical classes. Their conversion may not be so spectacular, but it is often more solid and lasting than more emotional conversions. And it scarcely needs to be said that the minister has a wonderful opportunity to reform the whole congregation in this way. Given a few years, he has a body of fully instructed and trained young people behind him.

We shall also have to revive discipline in the church. One of the main causes of present troubles is the neglect of discipline. Two areas in particular have to be mentioned.

Firstly, people are too easily admitted to membership. In 1925 J. Gresham Machen wrote: "One of the very greatest evils of present-day religious life, it seems to me, is the reception into the Church of persons who merely repeat a form of words such as 'I accept Christ as my personal Saviour', without giving the slightest evidence to show that they know what such words mean. As a consequence of this practice, hosts of persons are being received into the church on the basis, as has been well said, of nothing more than a vague admiration for the moral character of Jesus or else on the basis of a vague purpose of engaging in humanitarian work." What is needed is a 'credible confession.' This means that the elders must be reasonably sure that the person concerned knows (and means!) what he confesses, and his life should be in accordance with the confession.

The second area in which discipline has been neglected is closely related to the foregoing. People's names have been retained on the church roll, even when they clearly show themselves to have no interest in the Gospel. They attend the church services either irregularly or not at all. Often these same people openly hold views which are contrary to the confession of the church and engage in activities which are condemned by the Word of God. . . .

Such a discipline is the task of the whole eldership. It is definitely not the proper thing for the elders to leave it to the minister. If they do this they have virtually accepted the episcopal system on the local level! The whole session, that is, the minister together with the elders, should accept the responsibility and act as a corporate body.

OCCA prepares for November annual meeting

The Board of Governors of the Ontario Christian College Association met on Saturday, October 7, in the Dundas Christian Reformed Church to deal with a lengthy agenda. Among the items discussed were the preparations for the upcoming membership meeting, which is to be held in Hamilton District Christian High School on Saturday, November 18, beginning at 1 p.m.

The keynote speaker at the meeting will be President B.J. Haan of Dordt College, who will address OCCA members and guests on the theme "Toward the Making of a Christian College."

The membership meeting will include elections for board positions. There are seven board positions to be filled. Six members of the present board are standing for re-election: Dr. Phil Bom, who serves as a research assistant to a Member of Parliament in Ottawa; Dr. Henry Brouwer, who teaches chemistry at London District Christian Secondary School; Mr. Justin Cooper, who is a graduate student in political science at the University of Toronto; Mr. Fred Vander Velde of Burlington, who serves as executive director of the Canadian Christian Education Foundation; Rev. John Zantigh, the vice-president of the Board,

who serves as pastor of Calvin Christian Reformed Church in Dundas; and Dr. Jack Zeyl of Hamilton, who teaches classics at Wilfrid Laurier University in Waterloo.

The other eight nominees presented by the board are: Mrs. May Drost of London, who has taught English and theater arts for a number of years at London District Christian Secondary School; Rev. John Hellinga, who serves as pastor of First Christian Reformed Church in Guelph; Mrs. Heather Marsman of Barrie, who is a part-time teacher and also a poet; Miss Aukje Masselink of Toronto, who is a teacher involved in special education in the public elementary schools and high schools of Scarborough; Dr. Theodore Plantinga of St. Catharines, who retires next month as OCCA's executive director and is also active in the publishing field as an editor and translator; Mr. William (Bill) Smouter of London, who is a district manager for the Bank of Montreal; Mr. Kees Vreugdenhil of Chatham, who is a specialist in data processing and computer systems and now holds a general management position with the Union Gas Company; and Rev. Jack Westerhof of London, who is a campus pastor for the Christian Reformed Church at the University of Western Ontario.

Christians in business face daily struggle

Continued from page 3

Do we tell the car salesman about the almost dead battery, faulty brakes, worn-out transmission and heavy oil consumption when trading-in our old vehicle? If we did, people would call us stupid. The fact that the car dealer gets stuck with a piece of junk doesn't matter as long as he does not treat us the same way.

Being people of the Reformed faith we list of course our homes with a real estate brother who belongs to the household of faith. We expect him to sell the house for as much as he can. It would be foolish to tell him about the leaking roof, nor would it be wise to mention that water seeps into the basement, and that the oil furnace needs a \$500 overhaul. After the deal is closed the real estate salesman receives angry calls from the new owner, but we haven't lost one night's sleep about it. On the contrary, we consider ourselves very smart.

Many employees (Christians included) have become thieves. Many steal their employer's time. Washrooms are ideal places to rest for a while, and meditate, or to read the local newspaper. Some have so called "sick days" and of course one has to use them to the fullest, whether sick or not. Many recreation rooms have been improved during

sick days. There is a saying in this country. "Take it easy". People don't have to be told, they practice it all day.

If we have found a service station operator we can trust (they say there are just a few left), who considers it to be his Christian duty to serve his clients well, why do we buy gasoline somewhere else if it is 2 cents a gallon cheaper. When it comes to repairs we expect him to be excellent as well as reasonable, but we show our appreciation with saving ourselves 20 or 30 cents on a tank of gas by going to his competitor. In the name of good stewardship we have become worshipers of the almighty dollar, even if it is a declining dollar. This miserable, unchristian attitude we find all over.

Mr. Knight says: "It is not good to paint a black cloud over all businessmen among us." Again Mr. Knight is right.

Agreed, there are some strange birds among them. Some can't even decently say "good morning" to their employees, but appear to be grumbling Christians. Maybe we should refer them to Boaz in Ruth 2:4 when he greets his employees with: "The Lord be with you. And they answered him, The Lord bless thee".

It would be unfair though,

to state that all Christian businessmen are lovers of money, slavedrivers and/or greedy operators.

The same applies to employees. Certainly, we do have people who see nothing wrong in stealing time, gossip about their boss, hate authority, and are clock-watchers who want the highest wages for a job poorly done. Does it mean now that all Christian employees are thieves, selfish and lazy? Of course not. There are many who perform their duties in an excellent manner and who don't mind to work ten minutes longer than required.

If we all take a long, hard look at ourselves we won't even have time to be concerned about the mote in our brother's eye. We'll be too busy with removing the beam in our own eye.

Is it possible to be a Christian businessman? Indeed it is, provided he keeps in daily contact with his God. It is his life-line. Believers are of many kinds and come from all levels of society. God has chosen His people from every class and kind of men-including businessmen.

The question is: Can we glorify the Lord in our business? God intended that we should.

Klaas Terpstra
Hamilton, Ont.

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Lutheran Hour speaker to lecture at RBC

Dr. Oswald C.J. Hoffmann, Lutheran Hour radio pastor, will be guest speaker for the Reformation lectures at Reformed Bible College, October 30-31.

The college invited Dr. Hoffmann to lecture on Reformation history for the 461st anniversary of the sparking of the Protestant Reformation by Martin Luther. Dr. Hoffmann will speak in the RBC chapel at 9:20 a.m., Monday and Tuesday, October 30 and 31. The concluding session will be at Calvin Christian Reformed Church, October 31, 8p.m. All three sessions are open to the public.

Dr. Hoffmann has been radio pastor of the Lutheran Hour, based in St. Louis, Missouri, since 1955. Time magazine described him as having "the most widely heard sermon on radio." His Lutheran Hour messages are broadcast in some 35 English-speaking countries and beamed into more than 125 countries in 45 languages.

Dr. Hoffmann is president of United Bible Societies and a member of American Bible Society in which he is involved in translation work. He has assisted in production of feature movies such as "Martin Luther" and "Question Seven." Author of many books, his most recent work is *God's Joyful People — One in the Spirit*.

Everyone is encouraged to attend any of the meetings to hear this world renowned speaker. The morning lectures will be held Monday and Tuesday mornings at RBC, 1869 Robinson Road S.E., and the Tuesday evening service at Calvin Christian Reformed Church, 700 Ethel S.E., Corner of Thomas St., in Grand Rapids.

Uittenbosch president of Association

Montreal Port Chaplain Hans Uittenbosch officially opened the Third Triennial Session of the International Christian Maritime Association (ICMA) convening in New York City October 9-13.

Rev. Uittenbosch's welcoming remarks were made in his capacity as president of the International Council of Seamen's Agencies, the North American arm of ICMA.

Meeting for the first time in the United States, this international congress of representatives from Christian voluntary agencies/associations serving merchant seamen of all nations is the largest conference of its kind in the world.

More than 160 delegates representing members from 500 ports in 76 countries in all continents attended. Rev. Uittenbosch was also guest preacher at the first ecumenical service of the conference.

Both the service and the conference were held at the Seamen's Church Institute of New York and New Jersey whose main building is located at the tip of lower Manhattan facing New York City's great Upper Harbor.

The conference was hosted by ICOSA in conjunction with the Associated Seamen's Agencies of New York.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

We've become very conscious of our physical fitness and this is a wholesome thing. When men were drafted into the army over the years almost 30 % were found to lack the qualities needed to be a soldier. A few years ago the late president John Kennedy encouraged physical fitness tests for all youngsters in school. Only 1/3 of the children could pass these tests. We've become very much enamored with this idea of physical fitness and it itself it is a good thing. People ought to be aware of how well their bodies are kept up.

In a former generation far more physical exertion was needed to go about the business of making a living. I can't possibly picture in my mind my grandfather or even my father playing ball, tennis, or going jogging. They didn't find time for play. Possibly it would have been good for them for they seemed to take life rather seriously. But today there are many people who play tennis, golf, and handball who are well into their 70's. People continue to work at this matter of keeping physically fit. Generally we try to make things as easy and comfortable as possible. Children ride to school on a bus. I recently visited a high school that had three floors and they wisked me up to the third floor in an elevator with a number of other students.

We've made our work in the home much easier by developing mechanical slaves. It may well be that if the energy crisis really begins to crash in on us, many of these gadgets will have to be left unused. Even the back-breaking work on a farm has been made much easier with modern machines. Many modern mothers complain of the fact that they have become taxi cab drivers for their children; they have to bring them to their clubs, to Little League baseball practice, and to

Keeping physically fit

The health spas have become places where people find a new kind of kinship. Here lonely people find a place where they can socialize with others or at least to be with others who are in the same shape they are. Some people have become involved in this sort of a thing in an extremely compulsive way.

I know a young mother who spends two mornings of each week in a gym. She is able to jog a bit over two miles a day and she is working up towards something higher than that. She is involved in swimming and giving lessons; she plays tennis, golf, and handball with her husband. She is an excellent specimen of health. She is not too interested in her home. She is satisfied with going to church just once on Sunday. She has little time for going to a concert or for reading a book. Things have gotten out of balance. The one thing that occupies her time, mind, and conversation is, "How can you keep physically fit?"

I suggested a while back at a group meeting that if people would give as much money to the work of the Lord as they spend on programs of keeping fit, the church would be in a lot better shape financially than it is today. I got some rather heavy arguments about that statement. Paul tells us as he writes to Timothy, bodily training is of some value. Godliness is of value in every way. Paul must have known about physical training. He grew up in a country that was controlled by the Greeks and he must have seen the training that was given to many of the Greek young men, but he is telling us to keep things in balance. Don't allow that kind of thing to take over.

There are also people today who will eat only food that comes from a health store or food that has been organically raised. There are some people who would never have thought of gardening before but now they are going to raise their vegetables in an organic way and this is the food that they eat. I received letters from people throughout the years and I can remember several of them saying that if people ate only health food and only food that was raised organically you could close the doors of a hospital like Pine Rest because people would not have emotional and mental problems. I can hardly agree with that kind of statement, but these people feel this very strongly; strongly enough to sit down and write a three or four page letter telling me that this is the way that people can get over their emotional and mental problems. I'm all in favor of keeping physically fit. I acknowledge I haven't done what I should to keep fit but our bodies are temples of the Holy spirit and we may not misuse them. Time spent in a wholesome exercise or sport is not wasted time. It's the kind of thing we ought to do to keep ourselves in shape. In order to be able to do the things that we ought to do, to live as Christians in this world, we ought to keep ourselves in shape.

Recreation and the change that this sort of thing brings may be healthy for a person physically but we must remember that we must not allow this to become such an all embracing thing that the rest of life is sort of snuffed out and that we leave the rest of life behind. It requires will power to take exercises. The important thing in all of life is to keep things in balance. Whenever we go to one extreme or the other we are moving in the wrong direction. We're not developing good habits of living and good habits of mental health and especially habits of spiritual health. If the body is viewed as a temple of the spirit of God, as the instrument that God has given us to be an expression of the soul, we ought to keep it in shape. But always remember the soul and the mind is more important than the muscles.

THOUGHT FOR THE WEEK

The lack of confidence that you often see in the lives of people has in it an element of selfishness. We often think too much in terms of ourselves or what others will think about us or will say about us. We ought to lose some of this self-consciousness and move towards self-confidence. The law of the Kingdom of God is, if you lose you: self sacrificially you will find yourself.

gymnasia where they can get their physical exercise. Walking seems to have a stigma attached to it. It is only for those who are too poor or those who aren't clever enough to get a ride. In our culture about the only thing that we have that indicates a person is growing up is when we give him a driver's license when he gets to be sixteen years of age. Young people, as they grow up, look forward to the day when they can get behind the wheel of a car and drive legitimately.

Places of business need escalators to move people from one floor to the other. Doors open by magic because it takes too much effort to open the door.

The result of many of these conveniences has been that we've become rather soft and flabby and as a result we need all kinds of exercises. The fact is that physical fitness has become a two billion dollar a year business. In a recent article in Newsweek it was reported that many follow the Keep Fit Movement with an evangelistic zeal. George Leonard in his book tells us that we are in the midst of a fitness explosion. For, keeping fit has become almost like a religion so that anyone who doesn't keep in shape is considered to be guilty of the sin of physical neglect. People have a way of making you feel a little badly if you don't keep physically fit.

Is Canada turning right?

by Ben Vandezande, political editor for C.C.

There has been a loss of faith in government in the past years. People are becoming increasingly uncertain about the role of governments in their lives: it has tried for too long to do too much and, for the most part, done it badly.

Many people say they are fed up with government spending and so they call for restraint and tax cuts. Municipal and regional elections in November will live under the shadow of Proposition 13's call for across-the-board cuts. On a provincial level, Manitoba voted in Sterling Lyon and the result has been a blood-bath of cuts in budgets, programs and civil servants. The government there is being pulled back in the belief that private enterprise can do a better job. Federally, Mr. Trudeau has begun his pre-election anti-government talk and is trying to translate it with cuts in government spending.

The word is out: if you want to win an election, promise a cut in income tax, freeze or cut government spending, invest in private enterprise and put down government as an invader of our lives.

This is an apparent swing to

the right and people are proud to wear the label "conservative." "The Good Life" is to be found in the past when men were true and life was better. We want to return to some such golden age and until we do we complain a lot.

What looks on the surface like a swing to being conservative might actually be a love affair with ourselves. We are fed up with government not giving as much to us as it does to the poor. We are getting scared because we do not seem to be able to get the jobs for our children, plants are shutting down, the economy is slowing down and we ask instead what's in it for me?

We are not feeling as guilty about the difficulties of others, *we are worried about our own survival.* We want control over our life because we want to guarantee our future security. We will agree with whatever works in giving us that security.

Right now, the way that people are doing that is by calling for getting government out of the business of government. Joe Clarke said at the end of the "National Industrial Strategy Conference" held this summer, "....We

have to move back the role of government." He wants the private sector to restore confidence in the growth of Canada. More people agree with the basic line of reasoning: "The least government is the best government."

But many of the same people who defend this position also wholeheartedly support the idea of the government banning pornography. Such action requires heavy governmental control too. You see, it is not a matter of whether the government is doing the *right thing* but whether the government's actions suit my lifestyle. Since I am against pornography and for growth I will use the government accordingly. We are most concerned about our economic security and we believe that a hands off government attitude can best guarantee that. We will also use government in order to be a club to put down anything that threatens our security. We have come to believe that government exists only to serve our wishes.

In the next 12 months we will likely undergo elections of all levels of government. Canada, Ontario and your region

will be offered programs and solutions. Candidates and citizens alike will have much to say about the role of government and the quality of life.

Those running for political office may try to ride this wave of "the right" into victory. But then, it would, because they were cashing in on our selfishness and our lack of concern for our neighbour.

Governments have a more positive task to perform than to spend money on growth and expansion in the hope that some will fall from the rich man's table to the poor man Lazarus down below. (ie.) The \$68 million grant to Ford Motor Company. We cannot improve the general health of the economy and hope that someone else will pick up the casualties. We can't argue for growth for us first and (perhaps) distribute the benefits later.

Governments are responsible for doing justice to all. That means we will have to set standards for what government will do other than "will it benefit me?" We need a new set of values for that to happen and a swing to the right is not the answer.

The Bible's call is for justice

that needs doing to those who are on the receiving end of injustice. That is not just a matter of *giving* people something but more importantly helping them to regain their rightful place in society. Our goods and our very selves are to be directed towards service of our neighbour. I do not use it to gain an advantage for myself but to build up my neighbour in order to help him achieve his own growth and development. This is a direction we could point ourselves and our candidates towards. It reminds me of the story of the prodigal son in the Bible. The son left home and went out to spend much for himself in selfish living and when it was all gone he decided to go home to see if he might still be accepted by his father. His father welcomed him home with open arms and even had a party.

Well, that son can be you and I, but it also can be a city, a province, or a country which has turned its back on God's way of doing justice. God still has the door open for us so that we can work out of his call to do justly and love mercy. That would really be a swing to the Right!

his handiwork

I know of a small, but wonderful land,
where I see my Creator, the works of His hand . . .
His power, His beauty, His wonders galore,
for me to enjoy, at my own back door!

I step outside, and right away I see
a thick, lush carpet, just laid out for me.
And I'm alone, for cedars, tall and green
alone one side, keep me from being seen.

Across from these, like soldiers in a row,
are poplars — oh, they intrigue me so!
I watch, I listen, and I try to figure out
what their talking and whispering is all about.

Then, at the end of my wonderland,
three stately spruces proudly stand.
Their arms spread out, as to provide
for birds to nestle and to hide.

And flowers are blooming,
each one,
is like
a miracle
in the sun.
Butterflies flutter
from one flower
to another.
Bees are humming,
not knowing
whether
they're coming
or going!

His power, His beauty, His wonders galore,
for me to enjoy, at my own back door . . .
I don't have to wander, I don't have to roam,
I see my Creator at work at my home!

Didy Prinzen

Reformation Day Rallies

Speakers:

Rev. Harry Van Dyken

(in Chatham and London)
Pastor of the Chr. Ref. Church of Listowel
President of the Reformed Fellowship of Canada.

Rev. John H. Piersma

(in Toronto, Hamilton, Bowmanville)
Sioux Center, Iowa

On the theme:

"The Lord's Message From His Watchtower"

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| October 30 | Chatham | Free Reformed Church of North America
Croydon St., Stacey Subdivision |
| October 31 | London | Ontario Hydro Building
Wellington Road (just north of the 401) |
| November 1 | Toronto | 2nd Christian Reformed Church
265 Albion Road, Rexdale |
| November 2 | Hamilton | Mount Hamilton Chr. Reformed Church
1411 Upper Wellington St. S., |
| November 3 | Bowmanville | Maranatha Chr. Reformed Church
R.R.#4, Hwy 2. |

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Sod-turning starts for Shalom Manor



Ground-breaking ceremonies were held on September 30 adjacent to the Grimsby (Ont.) Christian Reformed Church for Shalom Manor, the Classis Hamilton home for the aged.

The brief ceremony marked the beginning of construction of the million dollar home which will house senior citizens and also provide nursing care for those who require it. About 100 people attended the ground-breaking, largely dea-

cons who support the project and retirees who hope to be living in Shalom Manor next year.

Clarence Boonstra, board chairman, gave a short history of the struggle to get this far. Following his remarks, three of the first residents to move into the home, Mrs. A. Koorneef of Winona, Mrs. A. Vander Ende of Beamsville, and Mrs. J. Van Eek of St.

Catharines, manned the shovels to mark the beginning of construction. The crowd spontaneously sang: "Praise God from whom all blessings flow" to conclude the ceremony.

Construction was expected to begin immediately with hopes to have it enclosed by the end of the year with final completion scheduled for next June or July.

A home for the aged to serve the Niagara Peninsula has been in the making for more than 10 years but plans rapidly got off the ground just two years ago. Cost of the home is more than \$1 million, and half of that has been raised through individual drives in churches of Classis Hamilton.

The home's board has adopted an operating budget for the first year of \$431,600. In addition to the cost for food services, housekeeping and laundry, the largest expense comes in the area of nursing and administration staff. Two-thirds of the residents of the home will receive residential care and one-third will be under extended care.



Future residents for Shalom Manor

First stage of Holland Homes under way

by Dirk Brinkman

Mr. Brinkman, of Bowmanville, Ont., is secretary of Holland Christian Homes, Inc.

Driving along Highway 401 near Highway 10, and from the Toronto International Airport Terminal 1 parking garage, one can see the construction cranes changing the skyline of Brampton, Ont.

The most westerly crane is lifting material for The Trinity Tower which is Holland Christian Homes' six-storey, 105-unit senior citizens apartment building. The architectural features and the pleasant brick colours are starting to show with four of the six floors in place. It appears that the building can be closed in before winter, with occupancy sometime in June or July, 1979.

Built opposite modern Sheridan College, and surrounded by land slated for rapid development, along a regular bus service into Brampton, the location for the huge complex appears to be well chosen. The community project will include senior citizens with care apartments, an old age home and a nursing home.

Within a few weeks more than 140 applicants will receive information about the actual rent fee and when it will be open for occupancy.

The sharply increased cost of material and wages, together with the punishing development levies and other requirements are pushing the rent well above the original estimate, however they will still be within the present rent scale of similar accommodation in the area.

Rent subsidy, when available, will help to bring the cost within reach of most applicants.

The Trinity Tower is meant to be more than just a senior citizen apartment building, in conformity with our original aim of providing spiritual encouragement, health services, and stimulating opportunities for self-expression, creativity and continuing education.

If necessary, a qualified person will be engaged to co-ordinate available services in the community and from within the group of tenants, so that the facilities now being built are going to be used to the greatest benefit of our tenants.

With our application for a fully licensed, Ontario Hospital Insurance Plan (OHIP)-approved, 120-bed nursing home under active consideration, the board of directors trust that it will soon be possible to fully implement our complete program.

To that end, the need for an old age home is being studied which would be in the third

phase in our community project, which eventually could serve approximately 400 persons at any one time.

Our youth of yesterday will soon be in need of care today! We thank all our faithful members and supporters for

all they have done thus far; much hard work and planning, much prayer and faithfulness will be required in the future.

Classis Hamilton Home for the Aged Inc.

**SEALED TENDERS WILL BE RECEIVED BY
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Agriculture becomes big business (2)



by Dr. Ken Piers

Dr. Piers is a professor of chemistry at Calvin College. This article is based on a set of lecture notes used for an interim course at Calvin.

In the first installment [C.C. Oct. 13], Dr. Piers set up some of the problems that are starting to show up in the food production system. At the end of it, he was beginning to outline some advantages the larger corporations have.

Tax laws are written such that a large corporation does not have to make a profit in its market products. Any losses incurred can be written off as tax losses against profits generated in other ventures of the corporation. Thus falling farm prices usually do not disturb the corporate farmer. In fact since many of these corporate enterprises are also heavily engaged in food processing, lower produce prices generally result in higher profits further down the line as the produce is processed, packaged and sold. The situation is less rosy for the small farmer. If produce prices fall he generally has no outside profit source against which he can write off his farming loss to taxes. Again a benevolent government has staunchly defended and supported the position of big business.

Even the price support systems which were enacted to help farmers over difficult times served the interests of the big and powerful rather than the small farmer. Since payments were based on volume of produce marketed and acreage under cultivation it follows that the largest operations received the largest amount of government support. No effort was made to discriminate in such handouts.

Whether or not a farming operation needed the payments to stay in operation, the payments were made. Although price supports did help alleviate the plight of the small farmer in times when produce prices were low these laws were taken off the books in the early 1970's when prices for most farm products skyrocketed. However now that farm prices have slumped back to their pre-1970 doldrums many farmers are in real financial trouble. Hence the talk of farm strikes, price parity, etc. But I haven't seen the president of the board of Tenneco Corp. on the picket line.

So, if we ask "Has the competition between small farmer and big business been fair?", the answer must be negative. Even without government subsidy to the corporations the contest would have been incredibly uneven due to the fact that that giant corporation can integrate and consolidate all the diverse components of food production processing and distributions under one mighty wing. Corporate executives do not think in terms of farms, they think in terms of food systems. "Our goal" reported the chairman of the board of Tenneco Corporation to its stockholders, "in agriculture is integration from seedling to supermarket."

Indeed, Tenneco has some impressive resources to draw upon. In 1970 Tenneco had sales of \$2.6 billion, profits of \$234 million and assets of \$4.3 billion in such diverse fields as oil production, chemicals, shipbuilding and manufacturing. It seems unlikely that even the most courageous independent operator can survive against such resources. Tenneco can plant its own acreages, till the fields with its

own tractors filled with fuel from its own oil holdings. The crops can be treated with fertilizers and pesticides from its own chemical operations. It then can process the foods in its own plants, package them in its own containers and market them through its own marketing system. And the beauty of it is that at each step along the way it can mark up the price of its product approximately and present a happy financial report at year's end to its stockholders.

Faced with the corporate giants, the small farmer is nearly forced to flee to urban blight out of fright. On the one side he is squeezed by corporate interests which market the necessary inputs for his farming operation. On the output side the same corporate interests exert enough market control to determine the price he is to receive for his product. And now he is faced with competition from conglomerates that can take their profits from either production, processing or marketing.

But surely, if the competition between big and small has not always been fair it remains true that large operations are more efficient than the small farm. In North America, bigness and efficiency are synonymous, are they not? We seem to think that there is some kind of a built-in creational norm that says "Thou shalt become big in order to become efficient." But bigness is a funny thing. If one examines even the largest corporation we soon discover that it is broken down into smaller divisions and if we were to examine the divisions we would find that these were divided still further into smaller units which in turn are subdivided still further until finally each sub unit operates more or less independently from the

others and at an appropriate level for management and efficiency. We observe the same thing in a large department store. The store is *big* but it is subdivided into relatively small, manageable units each with its own sub-manager, and so forth. That is why we don't walk into the lingerie section and ask if the store stocks a Black and Decker skill saw. Each department operates more or less independently of the others. In fact were the store not so divided efficiency would greatly decrease. Imagine having to rummage through a bunch of hockey skates to try to find a hammer. So rather than an innate drive to bigness there seems to be a drive toward smallness or appropriate sizedness.

The difference between bigness and smallness is not one of efficiency. It is one of power and economic clout. In the big operation, the ultimate power is controlled by a relatively small number of people — say the board of directors. So one of the stimuli to become big is to gain control over many diverse activities. Once having gained control of a market enterprise, prices can be adjusted appropriately to ensure a steady flow of profits.

It is true of course that efficiency does increase with size to a certain point. For example in education it is probably more efficient to operate a school with 100 students and 5 teachers than it is to operate the same school with 20 students and 2 teachers. The same is true with farming. Efficiency increases with size up to a certain point but not beyond that.

Since 1952, agricultural efficiency (measured in production per man hour labour) has increased by over 300 percent, which is a larger increase than

in any other sector of the economy over the same period of time. This record increase has been set on average sized farms not on massive conglomerate holdings. USDA economists have observed that "farming offers no great operating efficiency from large size units. Scale economy in crop production is handicapped by space and distance — there are cost disadvantages in farming acreages located far from headquarters". Even an official in the Ralston Purina Co., which is heavily involved in corporate farming admits that "the individual farmer of family corporation can meet, and many times surpass, the efficiency of the large units that operate with hired management."

A 1968 study concluded that maximum efficiency can be achieved on a "modern, fully-mechanized one or two man operation." Beyond this, efficiency either levels off or decreases. All of this should come as no great surprise, for large corporate farms require decision making from a distance, hired farm managers, increased farm labor, employment of administrative staff and heavier capital investment. The reason why the small farmer is not reaping much profit is not for lack of efficiency, but he is being squeezed from two sides by powerful corporate interests. "The chief incentive for farm enlargement beyond the optimum one man size" said the USDA in a 1973 efficiency study "is not to reduce unit costs of production, but to achieve a larger business, more output, and more total income." The corporations that are coming to farming are not in pursuit of greater efficiency but of greater con-

Continued on page 12

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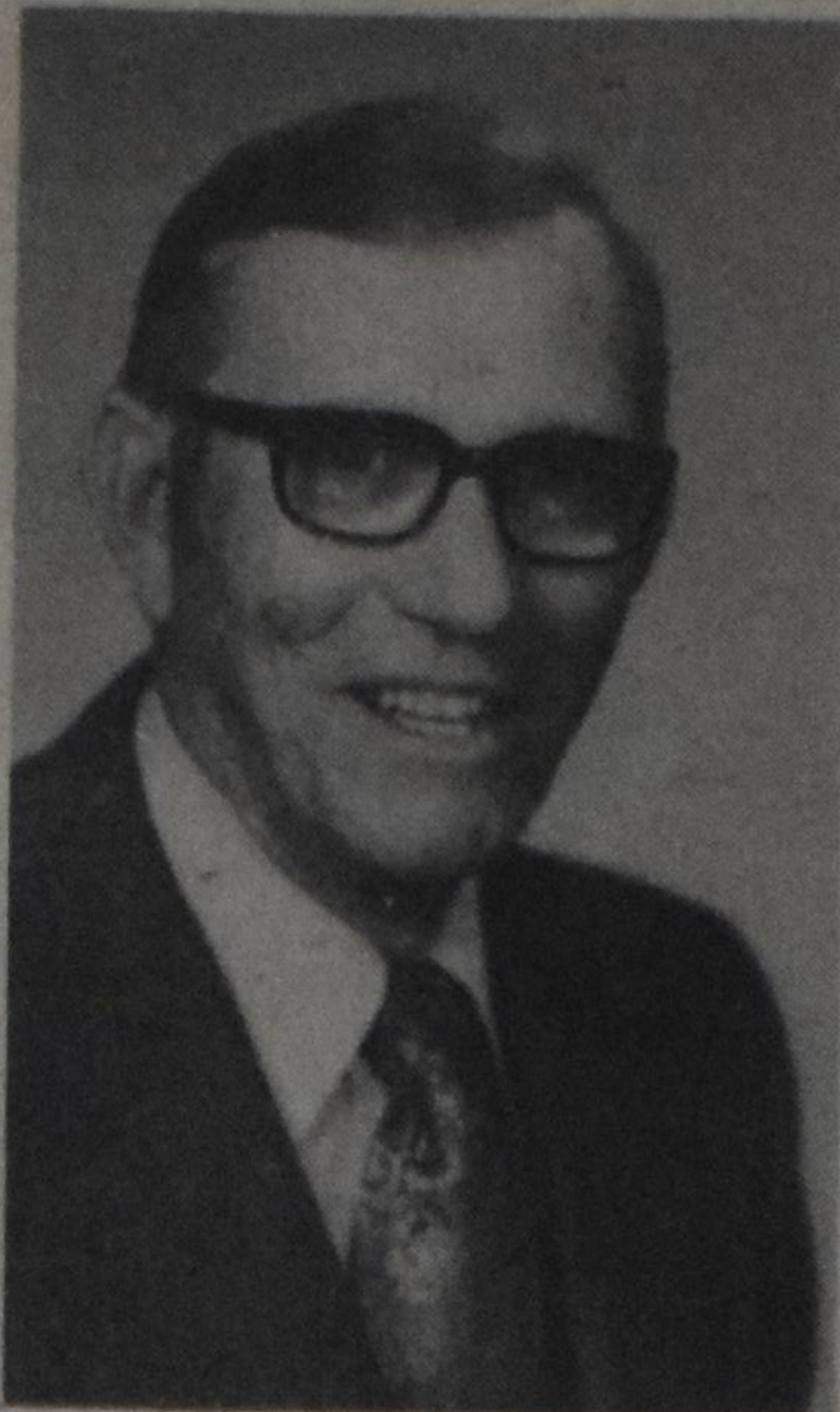
An Invitation To a

B.J. Haan Is Keynote Speaker for OCCA

On Saturday, November 18, Ontarians who visualize a Christian college in their province will be addressed by a veteran "college-builder": Rev. Bernard J. Haan of Dordt College (Sioux Center, Iowa). The occasion is the third annual meeting of the Ontario Christian College Association. Rev. Henry DeBolster, the president of the association, wishes to use these pages of *Calvinist Contact* as a warm invitation to all interested persons to attend this event. An opportunity to register for membership in the association will be given before the meeting.

Rev. Haan will speak on "Toward the Making of a Christian College." He has personally experienced the development of a struggling college movement into a bustling educational institution with a wide circle of influence. First as a local pastor, then as pastor and acting president, and finally as full-time president, he has played a large part in the development of public interest and confidence in the fledgling college. Dordt opened in 1955 with 35 students and five faculty members, while today 75 professors teach 1,218 students. Three hundred of these young people are from Canada.

In addition to the inspiration of Rev. Haan's words, those who attend on November 18 will be offered music and a time of fellowship with friends from all over Ontario. The Hamilton District Christian High School is the site of the meeting. It was



Rev. B.J. Haan

chosen to highlight the Christian day school and high school movement in Ontario, a movement which still lacks the proper capping-off: Christian education at the university level. Students from this high school will open the program at 1 p.m. with vocal and instrumental musical selections. After Rev. Haan's address, an opportunity for socializing will be given while refreshments are served by the "Willing Workers" auxiliary of the school.

A business meeting will follow the intermission. Seven board members are to be elected by the association members. (See the accompanying list of nominees.) The audience will be informed about the work of the OCCA's committees dur-

ing the past year.

The history of Dordt College contains some parallels to OCCA's history thus far, as well as some distinct differences. Its earliest beginnings were initiated by the institutional church. Five classes (presbyteries) formed a Joint Committee for a Junior College in 1938. This committee explored the educational needs of the member churches and functioned very much like the feasibility committee of 1975-76, which prepared the way for OCCA. However, the impending war caused the implementation of the Joint Committee's decision to start a college to be postponed.

During the war, another group urgently voiced the area's need of a college. Local Christian school teachers, board members and other interested persons formed an organization called the Western Christian Alliance. The Alliance had to plan for educating the post-war baby boom and for meeting the state of Iowa's demand that by 1952 all teachers were to have two years of university work in order to be eligible for certification. The need for Christian teacher training was obvious. The five classes now overtured the synod of the Christian Reformed Church, which did recognize the area's need but failed to implement the recommendation. The Alliance then decided to do the work. It created a committee of nine members to form a junior college society. In

1953 the new society adopted its constitution; only two years later, the first unit of the college was built and its doors opened to 35 students.

In contrast, the earliest beginnings of the Ontario Christian College Association are found in the vision and generosity of an anonymous Christian businessman. However, the association formed in response to

his initiative has, like Dordt been closely identified with the Christian Reformed denomination and with the Christian schools of the province. Its board and committees draw on the talents of many clergymen and educators. Its goal is to provide educated Christian leadership for the Christian community that flourishes in Ontario.

OCCA Offers Slate of Fourteen

Seven people are to be chosen from this list of fourteen nominees to fill open positions on the Board. Six of the nominees (i.e. Dr. Bom, Dr. Brouwer, Mr. Cooper, Mr. Vander Velde, Rev. Zantingh, and Dr. Zeyl) are currently serving on the Board.

Phil Bom: Dr. Bom serves as a research assistant to a Member of Parliament in Ottawa.

Henry Brouwer: Dr. Brouwer teaches chemistry at London District Christian Secondary School.

Justin Cooper: Mr. Cooper is a graduate student in political science at the University of Toronto.

May Drost: Mrs. Drost has taught English and theater arts for a number of years at London District Christian Secondary School.

John Hellinga: Rev. Hellinga serves as pastor of First Christian Reformed Church in Guelph.

Heather Marsman: Mrs. Marsman, of Barrie, is a part-time teacher and also a poet.

Aukje Masselink: Miss Masselink, of Toronto, is a teacher involved in special education in the public elementary schools and high schools of Scarborough.

Theodore Plantinga: Dr. Plantinga, of St. Catharines, retires next month as OCCA's executive director and is also active in the publishing field as an editor and translator.

William (Bill) Smouter: Mr. Smouter, of London, is a district manager for the Bank of Montreal.

Fred Vander Velde: Mr. Vander Velde, of Burlington, is executive director of the Canadian Christian Education Foundation (CCEF).

Kees Vreugdenhil: Mr. Vreugdenhil, of Chatham, is a specialist in data processing and computer systems and now holds a general management position with the Union Gas Company.

Jack Westerhof: Rev. Westerhof is a campus pastor for the Christian Reformed Church in Dundas.

Jack Zeyl: Dr. Zeyl, of Hamilton, teaches classics at Wilfrid Laurier University in Waterloo.

Stepping Stones toward a Christian College

SUMMER 1975: After informal discussions in various circles, a feasibility study committee starts looking into the prospect of establishing a Christian college in Ontario.

JUNE 1976: A report is issued "Blueprint for an Ontario Christian College."

FALL 1976: Regional meetings are held in various locations throughout Ontario to put the idea before the people.

NOVEMBER 1976: At a province-wide organizational meeting held in Waterloo, an association is founded to carry on the work.

FEBRUARY 1977: Dr. Theodore Plantinga is appointed to a part-time staff position with a mandate to investigate the possibilities for affiliation and/or credit transfer.

FALL 1977: The association approaches Calvin College with a formal request for assistance and advice.

WINTER 1977-78: The outlines of the curriculum begin to emerge from committee meetings.

MARCH 1978: The association publishes the first issue of its own newsletter — "The Registrar."

SPRING 1978: The association begins putting written proposals for a Christian college before Ontario universities.

JUNE 1978: Association representatives meet with Calvin College representatives in London.

FALL 1978: The association's board and committees start examining the location question from all angles in preparation for the hour of decision.



FALL 1978

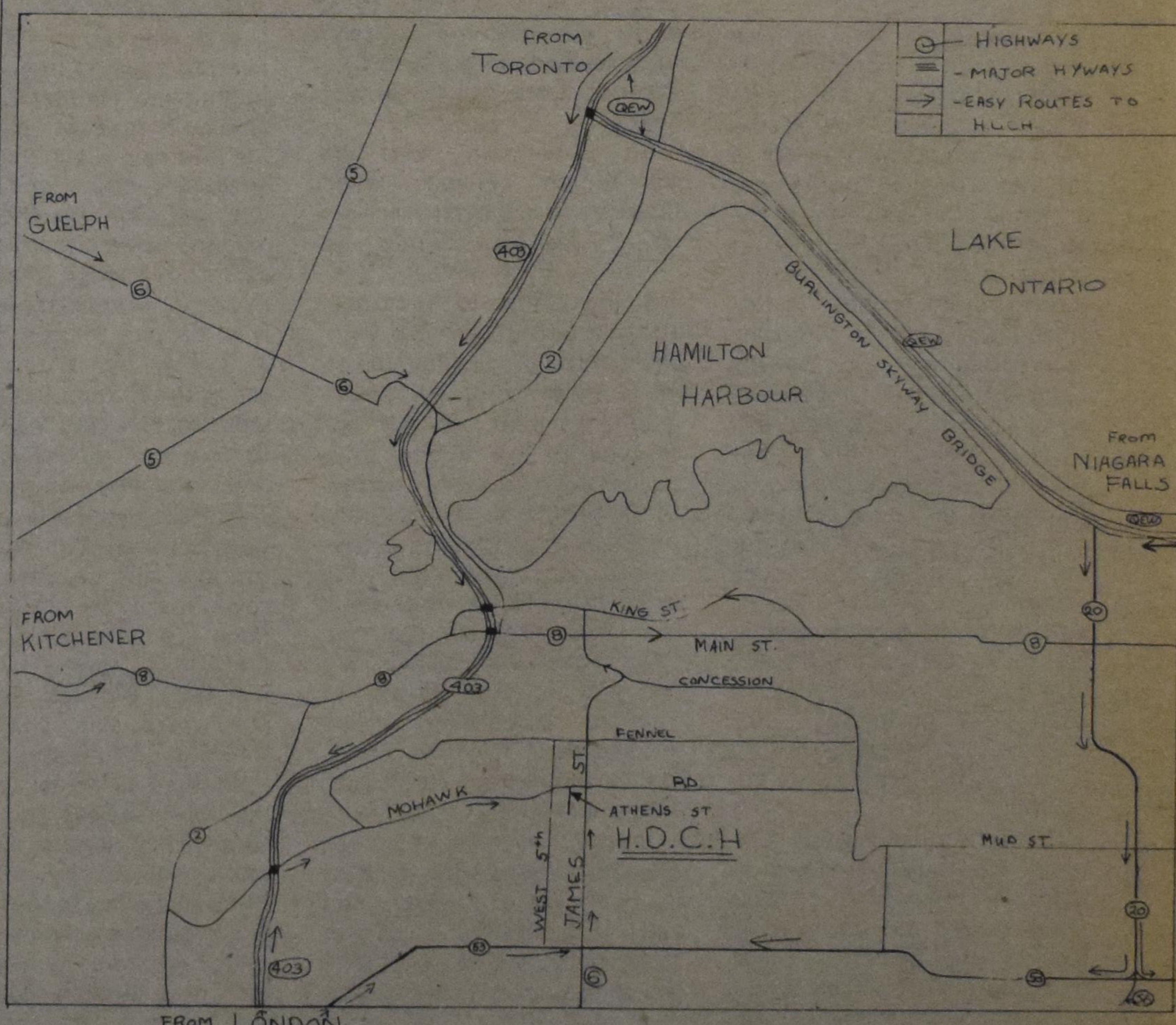


FALL 76

JUNE 1976

1975

Map of routes to H.D.C.H.



Map drawn by Irene Eygenraam, a student at Hamilton District Christian High School.

Christian College

Here I Am at Good Old Waterbrook U!

Back in grade school teachers complained that I dreamt my days away. My family insists that I'm absentminded. Actually I'm neither a daydreamer nor absentminded. I'm simply fond of engaging in an occasional fantasy. Fantasies can tell you things — even when you find yourself wondering just how a Christian College might function in the context of one of our secular universities a few years down the road. So I let my imagination go and presto, large as life, I received in the mail my daughter's first letter to the folks back home. This is what she wrote.



Dear Mom and Dad,

Well, here I am at good old Waterbrook U. Two whole weeks on my way to a college education. I'm swamped with work already.

You told me the place would be overwhelming. You can't believe how right you were. Most of the orientation activities helped, but imagine how you would feel after a hectic week of meeting droves of people, locating millions of buildings and lecture halls, standing for hours in registration lines, and on top of that furnishing our room to suit the both of us.

My roommate is Anne. She seems like an okay sort of person. Not that we've seen that much of each other or talked very much. We've been far too busy milling about with the rest of the 3000 freshmen who arrived last week. Anne was as bewildered as I was. Which helped. This week is worse, at least in terms of traffic. All the upperclassmen are back and when classes change the place looks like a zoo. Not bad, I mean, but hectic.

Anne didn't know anything about our college and the whole idea of a distinctively Christian orientation in subjects like sociology and physics was new to her. I tried to explain to her that the Christian Institute operates much like the Roman Catholic and Anglican colleges affiliated with the university, but then with a difference. Last Wednesday night they held open house there for us and anyone who cared to come, so I invited her along.

You've seen the place. It's really not bad. It's one of the older buildings on campus, one of several due to be vacated a couple of years ago when enrolments declined and government cutbacks started to hurt the university. It's got a cozy downstairs lounge with a huge fireplace. There's the reception centre, of course, and offices and classrooms to the back. The second story has a library, then there are more lecture halls, and most of the professors have their offices there. We're responsible for our own meals. For people like Anne

and myself that's easy enough since we live in residence but off-campus people mostly do their own cooking and cleaning.

Anyway, we sampled cookies and coffee and mingled with the profs. That, by the way, is something I think will be a real plus for us here. We're encouraged to consult them, or even older students, anytime we want. That's impossible on the main campus what with hundreds of freshmen students enrolled in many classes. It's pretty impersonal.

They had a little program. The dean welcomed us and gave us a bit of the history of the college. That's all behind us now, of course, but it seems that in 1978 and '79 a lot of things got rolling. After a lot of negotiations Waterbrook agreed to host us and in due time we became a degree-granting liberal arts college.

The dean stressed that this is a liberal arts college, not a technical or professional school. Nor, said he, are we trying to reach the whole range of courses offered by the university. Our staff concentrates on teaching a number of core courses which we actually take at the college itself, and then in addition they're prepared to help us apply our faith perspective to the courses we'll be taking on the main campus.

As I understand it now, we'll be taking three foundation courses in "Bible and Life," "Worldview," and "History and the Present." These are key courses, designed to teach us how to read the Bible, acquaint us with a worldview

that flows from that, and the history course intends to give us insight into the development of creation as it has fared at our hands.

In addition to that the College offers a pretty complete range of the basic liberal arts courses, all of them taught in the light of the perspectives of these three core courses.

That leaves a raft of courses we'll be taking on the main campus. Since I'm hoping to get into social work, I'll be taking a lot of psychology and sociology, and others will be majoring in the fine arts, the natural sciences, or economics. The college won't be teaching all the required courses. Instead, the staff will bring in resource people to lead seminars to help us come to grips with basic issues in these fields. At some point we may also be assigned a paper that relates the content of a secular course to the core course taught at the College. They really encourage dialogue with people on the campus. Apparently some profs make it a point to give guest lectures back and forth.

I like that idea. It isn't as if we're going to be isolated in our own little cage. We'll be right in the thick of things, with the tremendous advantage that

we'll have resource persons to help us integrate our faith with what we learn.

So you see, I'm looking forward to a lot of interaction with all sorts of people on campus. One thing is sure, though, our workload will be heavier than most. We're expected to master not just the course work but to get to the bottom of it too.

Now you know why I'm already swamped with work.

By the way, forget the notion that we're one big Dutch clique. It's true that you can find more Van's around than you'll meet in our church directory, but there are a lot of kids here who are neither Dutch nor Reformed. The college draws people from the whole spectrum of orthodox Christianity, and they're here all the way from the Maritimes to the prairie provinces.

Well, that's enough for now. Say hello to my little brat brothers. Don't let on that I miss them. I'll be home for thanksgiving for sure. Tell you more then. Lots of love.

P.S. Dad, could I please have an extra \$50? Thanks!

by Jack Westerhof, campus pastor at the University of Western Ontario, London, Ont.

A Christian Scholar's Notes on Psychology

To cite a more specific example in detail, I have taught a seminar entitled "Models of Man and Madness." This course has the explicit purpose to get the students to build conceptual bridges between their faith and their discipline, and to understand better the assumptions implicit in all theories of human nature, Christian or otherwise. The course works strictly from primary source material and examines the theories of psychologists representing all the major forces in contemporary psychology (for example, Jung as a psychodynamicist, Rogers and Fromm as humanists, Skinner as a behaviorist, Laing as an existentialist, Mehl as a Christian), as well as the views of sanity and madness propounded by some of the more colorful and controversial figures of the day, such as Szasz, Mowrer, and the Marxist Radical Therapists. The students who elect to present the views of a given theorist must orient their presentation around five questions of content and two of method. The content questions, which must be answered using specific citations from the primary sources, are the following:

- (1) What does this writer say about the essential nature of man?
- (2) What does this writer say about the essential nature of the universe?
- (3) What does this writer say about the relationship between man and the universe?
- (4) What does this writer say that man's chief problem is?
- (5) What does this writer say is the solution to the problem?

One can see that these questions are designed to get at the essential "religion" of the writer, whether he calls it by that term or not, and they are almost always issues on which the writer expects us to accept his particular views on faith. Christian students who have studied biblical doctrines at all can give the Christian answers to these questions quite readily. What most of them cannot do when they first come into the course is to apply the same questions to any theory of man that they encounter in psychology.

By the end of the year, the students have learned better to spot statements and implications made by various theorists which betray their stance on these questions.

The questions concerned with method to which the students are required to address themselves include the following: (1) What kind of evidence is the writer prepared to accept in order to build his case? Is he a dyed-in-the-wool empiricist, or pragmatist? Does he appeal to authority, to personal experience, to intuition, to rationality, or a combination of these? (2) What kind of evidence does he reject that others might consider valid? (3) Out of what thinking tradition, historical period, and social background does the writer come, and how are these factors reflected in his theory and research? (4) How, if at all, does his thinking change

from earlier to later works? What seems to have precipitated these changes?

These questions have the purpose of exposing the theorist's epistemological biases — for example an insistence that only one type of evidence, such as measurable sensations, is acceptable — and also his inevitable bondage to a certain time and place which precludes the possibility of total objectivity. Again, the effect on the students is to recognize the limits of whatever materials they are reading, and to gain a new openness to using the same analytical tools on other, previously rejected materials.

Anyone whose education has permitted exposure to more than American academic psychology will recognize that both the content and the method questions are standard tools in the repertoire of the philosophy or humanities scholar. North American psychology, however, has tended to be convinced that its subject-matter is (or can become) so compatible with that of the natural sciences that it need not consider petty questions of personal religious or epistemological bias in its theory-builders and methodologists. It is an eye-opening experience for students to see a discipline which has made such absolute claims for itself thus relativized.

[from "The View from the Lion's Den," by Dr. Mary Stewart Van Leeuwen, OCCA board member]

Agriculture becomes big business [2]

Continued from page 9

trol of farm production. It is not even profits that they seek from the farm so much as it is power — the power to control a food line totally from the field to the table."

Indeed if we measure efficiency by almost any other measure, large scale corporate farming comes out looking bad. Corporate managers are fond of measuring in terms of output per man hour labor. However there are other inputs into production which are as important as labor. Think for example of capital costs. Everytime cash is spent to buy a new machine it represents money that cannot be used to generate useful activity in other areas.

Measured in terms of capital investment, North American agriculture is rapidly becoming less and less efficient. Capital indebtedness on North American farms is skyrocketing and has not yet peaked. Energy expenditure is another important input into agricultural production. Efficiency of North American farms when measured in terms of output per calory of energy expended has declined tenfold over the past 30 years. Thus it is doubtful whether efficiency can be used as a reason for existence of the corporate farmer.

But does not corporate engagement in agriculture mean lower prices to the consumer? Surely large producers can withstand lower profit margins thereby keeping the price of food on the grocery shelves low. This is not the case for at least several reasons. First of all, profit margins in produce are already low. This is the reason the small farmer is in financial trouble to begin with. Secondly the actual cost of raw materials represents only a small component (less than 40% on the average) of the price that appears on the product on the grocery store shelves. Thus a decrease in an already slim profit margin would do little to lower prices.

In contrast, increases in raw material costs are usually reflected in sharply higher food prices — price increases far beyond that warranted by the increase in raw material cost is not uncommon. This is particularly true for heavily processed foods.

Finally, the food processing middlemen who are usually more than willing to raise prices, are exceptionally slow to lower prices when costs decline. Instead the prices tend to remain constant and additional profits are stripped off into the company till. At least one study supports this notion.

But now suppose it turned out that corporate agribusiness had competed fairly with the small farmer, and suppose it did produce food more efficiently and suppose it authentically passed along the

savings to the consumer. Under these circumstances, would large scale mechanized, technicalized, chemicalized, corporate farms be desirable? I think not. Former Agriculture secretary, Earl Butz used to boast about the efficiency of American agriculture, "We can produce more food with fewer people every year" he said. "We are freeing people from the necessity of doing farm work and allowing them to develop other options." But how can you free people who already are freely engaged in useful, interesting and productive work? And what are we freeing them for? Most of the displaced farmers do not have developed skills for other

types of employment except that of common laborer. The result is that we are freeing them from their land and locking them into a sort of urban prison. Surely in a nation where unemployment has been running at record levels for the past umpteen years we should not be following policies designed to remove people from their gainful livelihood. The transformation of agriculture from small independently owned to large corporatecontrolled operations is being achieved at a tremendous social cost.

The transition has not only been hard on the displaced farmer. Rural communities have been badly damaged as

well. Many community businesses have been forced to close following the exodus of a large number of farmers from their communities. Similarly rural schools have been hard pressed to maintain themselves in the face of declining student enrolments. And community services for those remaining residents who decide to stay inevitably escalate in cost.

Corporate interests have not only been engaged in transferring the character of North American agriculture. Many of them are heavily involved in farming operation in lesser developed countries. Gulf-Western for example operates extensive land holdings in the

Caribbean for the production of sugar-cane for export. Honduras is heavily occupied by United Brands in the banana growing business (for export of course). The involvement of American corporations in third world countries is probably even more deleterious than it is in our own, for these food needy nations are now providing much needed arable land to grow foreign owned crops for well fed people. This pattern is repeated over and over again in other lands occupied by many undernourished people. Can the system be changed? I think so. But it will require concerted action and sustained commitment from all caring people.

Kepada,
Rencana Agung
P.O. box 320 Jakarta
Indonesia

Salam kasih. Tuhan nama Yesus Kristus
dijutus Selamat. Kita persembahkan
Saudara dan saudari didalam nama Yesus
Kristus, saya yang berlatar belakang Kristen dan
lain lagi kita ingin ada dalam keluarga Saudara
di sini. Satu pertanyaan saya yang harus
buat saudara, kenapa sebagian orang Kristen
yang masih bersekolah yang diajari
sekaligus ketuhanan yang di dalam
saya, baik dari segi pengetahuan mata
pun dari segi penerangan dan pengetahuan
tiap-tiap hari. Tapi itu saya ingin bertanya
kepada saudara bagaimana cara dapat
kan dari pada penerangan itu. Saya harap
saudara dapat menerangkan ke saya. Segala pertanyaan
saya insya Allah akan saya sampaikan
saya bertanya baik itu Tuhan membentarkan

13 2 1978

From a human point of view, a Muslim is like a person covered from head to toe with a suit of armor. The gospel message would seem to be deflected at every point by the doctrines of Islam. Every Muslim learns early in life to regard Christianity as "heresy."

God's Word, however, is not bound even by ironclad Muslim doctrines. Like a two-edged sword, the gospel cuts to the heart, presenting the Truth of Christ.

The above letter came to our Indonesian radio missionary, Rev. Junus Atmarumeksa, several months ago. In it, a young person, one of the tens of millions of Muslims in Rev. Junus' mission field, asks how to believe in Christ and grow in faith.

The Muslim armor was pierced by the Word of God, revealing a searching,

struggling human being. Rev. Junus responded quickly to the young person, sending him a letter and some helpful literature.

Join us in praising God for the miracles he is working every day in the hearts of "unreachable" Muslims in our Indonesian broadcast mission field.

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Gewetensvrijheid

Zoals we zagen is het geweten een onmiddellijke gevoelsbeoordeling van onze eigen persoon en van onze handelingen. En het werkt op drie verschillende manieren: 1. Een beoordeling van de daad die nog gebeuren moet en gewoonlijk waarschuwend en vermanend is - Pilatus' geweten waarschuwde hem. 2. Een oordeel dat plaats vindt op het moment dat de daad bedreven werd - David's hart sloeg hem toen hij de slip van Saul's mantel afsneed. 3. Een beoordeling die volgt op de daad en tot berouw, wroeging, vertwijfeling, wanhoop kan leiden - Kain's geweten sprak na de daad.

Iemand schrijft: Dank zij Gods algemene genade is het geweten een streng en onverbiddelijk rechter over de mens. En het is een mens in de praktijk van het leven niet geraten ooit iets tegen zijn geweten te doen, al moet men in het oog houden dat het geen absolute maatstaf is ter beoordeling van goed en kwaad. Het kan dwalen. Het geweten dat van nature bevlekt is, moet door Gods Geest geheiligd worden en zich in zijn onmiddellijke beoordeling steeds meer conformeren aan de wet Gods.

Uit de tijd van de Reformatie is het woord van Luther bekend geworden dat men nooit iets moet doen tegen zijn geweten. En na de Reformatie heeft men een geweldige strijd gestreden voor gewetensvrijheid.

Als we onder het geweten verstaan het zedelijk bewustzijn van de mens waardoor hij zijn eigen daden en overtuigingen beoordeelt naar een ingeschapen zedewet, dan volgt daaruit de vrijheid van geweten.

De vrijheid van geweten is dat geen enkel mens en geen enkele macht van buiten, zelfs geen staat of kerk, geen wetenschap of kunst, geen zeden of gewoonten van volken, maar alleen God de Heer en Rechter van het geweten is.

Allerlei wetten, zeden en gewoonten etc. vormen wel invloed op het geweten zodat de één een goed, de ander een slecht, de één een twijfelend, de ander een sterk, rein, onergerlijk geweten heeft. Het kan zelfs met een brandijzer worden toegeschroeid, zodat het niet meer spreekt. Doch alleen de Goddelijke wetten binden en verplichten het geweten rechtstreeks, en volstrekt.

Onze vaders hebben om de gewetensvrijheid tachtig jaar gestreden (1568-1648). Groen van Prinsterer schrijft dat het onze vaders aanvankelijk om gewetensvrijheid te doen was. Zij wilden niet langer om evangelische gevoelens van het leven worden beroofd. Het ging dus om de vrijheid dat ieder onderdaan voor zichzelf mocht geloven wat hij wilde, zonder dat er een inquisitoriaal onderzoek mocht worden ingesteld, of door de overheid gestraft, of tot een ander geloof gedwongen mocht worden.

Van Meteren schrijft: "Zij trachtten niet anders dan zich met huisvrouwen en kinderen in het leven te houden en in vrijheid van geweten en van het aanroepen van Gods naam, door de enige Middelaar Christus Jezus."

Het werd echter meer. Zij trachtten al spoedig meer gewetensvrijheid te verkrijgen nl. de vrijheid om zijn geloofsovertuiging ook te uiten tegenover anderen, en die in het openbaar te belijden en te verdedigen. Daarna kwam men van de gewetensvrijheid tot de vrijheid van godsdienstoefening.

Dat is de vrijheid dat men niet alleen voor zichzelf en in zijn familiekring zijn religie mag belijden, maar ook in openbare kerkelijke samenkomsten en godsdienstoefeningen, door het houden van kerkelijke vergaderingen als classes en synoden en door publieke geschriften mag verbreiden.

Toch heeft de Reformatie van de zestiende eeuw nog niet het volle licht laten stralen over deze zozeer begeerde gewetensvrijheid. Het lijkt alsof men deze vrijheid wel voor zichzelf begeerde, maar deze op het voetspoor van Augustinus toch niet voetstoots wilde verlenen aan anderen, die b.v. een valse religie propageerden.

Langzamerhand echter won de gedachte veld dat de overheid niet slechts aan sommigen, maar aan al haar onderdanen vrijheid moet laten om naar hun overtuiging God te dienen en van alle inmenging in geloofszaken zich moet onthouden.

De godsdienst mag niet met vleselijke wapenen, maar alleen met geestelijke wapenen verdedigd worden, naar de bekende tekst: De wapenen van onze veldtocht zijn niet vleselijk, doch machtig voor God om de bolwerken te vernietigen. (2 Cor.10:4)

Het is echter wel geraten om er voor te waken - ook als overheid - dat er onder de dekmantel der gewetensvrijheid niet allerlei beginselen insluipen, welke voor de recht- en staatsorde en voor het leven in staat, maatschappij en gezin gevaarlijk zijn.

J. VanHarmelen

Wat doen wij met de paus?

Het ambt van de paus heeft de laatste maanden nogal wat aandacht in de pers gehad. Voor ons als Gereformeerde gelovigen is de rol van de paus niet te aanvaarden. Het moderamen van de Gereformeerde kerken in Nederland echter zou buiten zijn boekje zijn gegaan door hun goede wensen aan te bieden ter gelegenheid van de verkiezing van wijlen Johannes Paulus I als nieuwe paus van de Roomse kerk. Hier volgen enkele reacties van 2 Hollandse kerkelijke kranten.



Een onverantwoorde wens

Volgens een bericht in de dagbladders heeft het moderamen van de synode onzer kerken zijn gelukwensen aangeboden aan kardinaal-aartsbisschop Willebrands van Utrecht voor de snelle pauskeuze. In het desbetreffende telegram, zo wordt medegedeeld, vraagt de synode Gods zegen over het werk van de nieuwe paus ook voor de Nederlandse kerkprovincie. Er is geen reden de juistheid van dit bericht in twijfel te trekken...

Het is mij al niet duidelijk waar het genoemde moderamen de bevoegdheid vandaan haalt om een zodanige handeling te verrichten. Heeft het daarbij gehandeld in opdracht van de synode? Het lijkt niet waarschijnlijk...

Belangrijker nog dan deze bevoegdheidskwestie is natuurlijk de zakelijke kwestie zelf, hoe hebben wij te denken over het aanbieden van gelukwensen in de zin als hier in feite is gebeurd...

Wat is de strekking van de inhoud van het telegram? Ik kan er niet anders uit lezen dan het volgende: Gods zegen wordt toegewenst aan de paus voor diens werk, speciaal voor wat betreft Nederland en wel zonder enige restrictie. Het bedoelde werk verricht de paus in zijn hoedanigheid van stedehouder van Christus op aarde en opvolger op de stoel van de apostel Petrus. Wie zo aan de paus Gods zegen toewenst - het hoogste wat bereikbaar is en een onvoorwaardelijke aangelegenheid -, erkent daarmee zonder reserve hem in al zijn hoedanigheden en pretenties.

Voor mijn besef is het daarom zo, dat het moderamen van onze synode door zijn handeling iets gedaan heeft wat kerkrechtelijk en theologisch onverantwoord geacht moet worden.

Prof. Dr. D. Nauta in
Centraal Weekblad (2/9)

Wij hoeven geen paus

De pers bracht het bericht dat het moderamen van onze

synode aan de kardinaal te Utrecht gelukwensen zond ter gelegenheid van de verkiezing van een nieuwe paus. Men kan dit beschouwen als een daad van beleefdheid. Maar de vraag laat zich niet verdringen: is het een gelukwens waard als een deel van de kerk nog steeds van oordeel blijft te zijn dat een man het exclusieve recht krijgt Christus in deze wereld te vertegenwoordigen?

Het gaat mij niet om de vraag of paus Johannes Paulus vooruitstrevend of behoudend is, of hij over humor beschikt (al lijkt mij dat de enige manier om als paus in leven te blijven), of hij een

goed theoloog is of een slim diplomaat, een bewogen pastor of een groot organisator. Hij zal een beminnelijk man zijn en wellicht nederig van hart, hij zal zijn ambt als een kruis dragen, of menen dat het gevaar hem geraakt heeft, dat alles staat voor mij op dit moment op de achtergrond.

Ik vraag mij af: moet de kerk een paus hebben? Of vertoont een groep christenen onder de leiding van een heilige vader een beeld, dat op geen enkele manier in de oudste stukken van het christendom, de boeken van het nieuwe testament, is terug te vinden?

Gelukkig zijn de verhoudingen tussen de rooms-katholieke en protestantse christenen beter dan vroeger, gelukkig wagen zij het hier en daar samen te werken, zelfs samen de maaltijd des Heren te vieren. Het is niet mijn bedoeling deze samenwerking verdacht te maken of schade toe te brengen. Maar zo nu en dan kruipt het bloed waar het niet gaan kan en kan ik het niet laten te vragen: moet dat echt zo, een kerk met een paus? Ik ben in ieder geval niet jaloers op hen die met vreugde roepen: "habemus papam" - wij hebben een paus. Integendeel ik zeg: gelukkig hebben wij geen paus en wij hopen er ook geen te krijgen.

Dr. J. M. Vlijm in de Leidse
Kerkbode (1/9)

Nieuwe richtlijnen

door Ruth Gordon, Canadian Scene.

Ieder jaar arriveren miljoenen mensen aan Canada's grenzen, per vliegtuig, per boot, of via de weg. Sommigen zijn toeristen, zakenlieden, studenten, arbeiders, e.d. en zij willen slechts korte tijd in Canada verblijven. Anderen zijn Canadese burgers die huiswaarts keren. Weer anderen willen zich als nieuwe immigranten in Canada vestigen. Al die mensen dienen op de hoogte te worden gebracht van Canada's nieuwe immigratie wet die in april 1978 van kracht is geworden.

Er is een nieuw boekje verschenen getiteld New Directions. Het wordt uitgegeven door Employment and

Immigration Canada en geeft de belangrijkste punten weer van die nieuwe wet en het geeft Canadezen en anderen een goed inzicht in de nieuwste bepalingen. Het is geen rechtsgeldig document en wie de preciese bepalingen wil weten doet er beter aan de 1976 Immigration Act and Regulations zelf te raadplegen. U kunt uw bestelling richten aan het Departement of Supply and Services, 45 Sacre-Coeur Blvd., Hull, Quebec.

Het boekje New Directions is beschikbaar in het Chinees, Kroatisch, Nederlands, Engels, Frans, Duits, Grieks, Italiaans, Pools, Portugees, Servisch, Spaans, en Oekraïens en u kunt het bestellen bij het Publication Unit, Public Affairs, 305 Rideau St., Room 520-A, Ottawa, Ont. Canada, K1A 0J9.

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de levens geschiedenis van **Pieter Vermeulen**

Gemeente Velsen©

door **Gé Verhoog****33**

De meester ziet het anders: aan ze bouwen? Dat wordt een havenbuurt en van het begin af aan berucht; wil men een stad bouwen, dan zal men dieper het land in moeten bouwen."

"Om de school van de meester," lachen sommige vreemdelingen, "de meester weet ook wat hij doet: zijn school in het centrum."

"Ik blijf een profeet die brood eet," zegt de meester dan, "mijn voorspellingen kunnen totaal verkeerd zijn, maar het zit zo vast in mijn gedachten, nietwaar? Ik zie het zo, dat een toekomstige stad hier een stuk van de zee moet afliggen, zodat men wel contact heeft met de havens en wie weet, met bezoekers en baders in zee, maar wat handel en maatschappelijk verkeer betreft ligt inderdaad de school in het centrum."

"Het centrum komt over het kanaal," weerleggen de anderen, "tegen Beverwijk aan, de Heide is niets, heeft geen mogelijkheid. Een brok onontgonnen hei, een goddeloze troep en voorts blijft Amsterdam als een strenge voogd toezien dat hier geen stad komt, omdat het de belangen van hen zal scheiden: zij willen nummer een blijven."

"Och," zegt de meester droog, "Amsterdam heeft wel meer in de historie de boot gemist. Het is niet goed alleen aan eigenbelang te denken. Het inzetten van gemeenschapsbelangen werpt winst terug."

Met het groter worden van het aantal inwoners komen er ook verschillen van levensbeschouwingen en het is vanzelfsprekend dat enkele ouders, die hier komen wonen, hun kinderen niet naar een christelijke school willen sturen. In de oude ziekenbarak, nog bekend van de pokken-epidemie, wordt een openbare school gesticht, die echter weinig levensvatbaarheid heeft.

"De meester is wel van de fijnen en erg christelijk," zeggen de vrouwen tegen elkaar op hun dagelijks praatje, "maar de man doet zoveel goed en de kinderen leren verschrikkelijk veel en zijn graag bij de meester op school. Als ze te femelachtig worden, sla ik het er wel weer uit."

Onbewust voelen deze mensen dat waarachtige van de meester; er gaat iets van hem uit dat vertrouwen schenkt, ze voelen onfeilbaar dat deze man hen niet bedriegt en niet alleen preekt. De man helpt en doet van alles om hen te helpen, dan gaattie pas preken en dat is vaak toch wel om aan te horen. Beter dan die dronkemanstaal van hun eigen mannen.

Het aantal leerlingen is onderhevig aan de dalingen en vermeerderingen. Bij stakingen of ijsvrij van de ouders is er geen loon, dus worden de kinderen er weer met de bedelzak op uit gestuurd naar Velsen, Driehuis, en Beverwijk. Soms ook naar de groeiende nederzetting benoorden het kanaal: de plaats Wijkerroog die aan het ontstaan is en waar de Engelsen overheersend in aantal zijn. Voornamelijk ingenieurs en opzichters wonen daar. Deze zullen natuurlijk later vertrekken als het kanaal gereed is.

Dan het schoolgeld. Een dubbeltje kan veel zijn als er niets wordt verdiend en men kent het sparen in goede tijden niet. Alles gaat meteen op. Er zijn ouders die droog brood eten om het schoolgeld uit te sparen, maar velen hebben daar geen zin in.

De eenvoudige houten school heeft een goede naam gekregen op de Heide. Met andere scholen in het land kan men het niet vergelijken, want de meester is door de aard van de bevolking en door constant geldgebrek gedwongen les te geven naar eigen roosters en inzichten,

daar hij alle leerlingen op alle leeftijden voor zich heeft met de heer van Apeldoorn als enige hulp en een behoorlijke ruggesteun van de familie Boreel, Van Tuyll en Del Court, die een groot deel van het schoolgeld voor hun rekening nemen.

De kanaalgraverij gaat voort. De vele pessimisten geven toe dat het schijnt te lukken als ze de kilometers lange vaargeul zien, waar het water reeds een vaste baan vindt. De graverij richt zich naar Amsterdam en de baggermolens zijn reeds lange tijd bij de sluis bezig met de vervolmaking van dit stuk kanaal.

Het is nu achttien-honderd-vijf-en-zeventig en men wil beslist het volgend jaar tot opening overgaan. Een planning is een planning, zeggen de hoofd ingenieurs, maar ze voegen er in gedachten aan toe: als het water en de zee plus de stormen nu ook eens te berekenen waren ... Het blijft mensenwerk. Er gebeuren veel ongelukken; hoe vaak is het niet gebeurd, dat een brok zand uit het talud naar omlaag stortte, het kanaal weer in? Dan moet de baggermolen er bij komen om het weer uit te baggeren en is een groot brok mensenwerk vergeefse moeite geweest. "Er is weer een kalf het kanaal ingeschoten," zegt men dan, omdat de grond was weggekalfd.

De havenhoofden, de pieren eisen ook hun tol. De betonblokken zijn van een enorme omvang en een uitermate zwaar gewicht. Mannen, die ertussen bekneeld raken, zijn meteen afschuwelijk van het leven beroofd en worden dood thuisgebracht; de nabestaanden zijn overgeleverd aan de liefdadigheid van de maatschappij en mensengemeenschap. Sociale voorzieningen worden niet gekend, men weet niet wat dit is.

Eens rijdt een locomotief de reeds half gebouwde pier op, beladen met tien-ton wegende betonblokken. Tot afgrijselijke ontzetting zien de mensen hoe de trein niet tot remmen komt en regelrecht de zee instort — er is geen man te redden.

Maar het leven gaat voort. Hein de kroegbaas wordt nog rijker; Dorus de keet- en kostbaas, wordt rijk, de meeste polderwerkers blijven van de ene dag in de andere leven zonder enige zorg. Die zorg dragen de vrouwen wel. Waarom zullen de mannen sparen als er nog jenever te koop is? Ze zijn geborgen voor de toekomst, want zolang Nederland een land is, dat steeds dreigt te verdrinken en daarom dijken en kanalen en baggermolens nodig heeft, zo lang hebben de polderwerkers handen vol werk.

De volgende dag is het Zaterdag, de meester gaat met Frits naar het Sluisplein, waar de zevenjarige Alida Smakman de eerste steen mag leggen van de eerste officiële echte woning. Alida is het dochttertje van een ambtenaar van de Amsterdamsche Kanaalmaatschappij. Het gezin Smakman woont op de Palsterhof, een eenzame boerderij in het ruige landschap van de Breesaap. Het wordt een officiële plechtigheid, zoals nog nooit is vertoond op deze plaats; hoofdingenieur Dirks, die Alida heeft uitgekozen voor de eerste steenlegging — ook al zo'n stads idee — en Van Rijn zijn naar de zanderige werkputten aan het einde van het nog smalle maar reeds bestaande Noordzeekanaal gekomen, terwijl ook de burgemeester wordt verwacht. Dit laatste is de glorie van de dag.

Smakman heeft een vers gemaakt, vele verzen die tot een gedicht werden. Alida zal het opzeggen voor de burgemeester, ze is puur zenuwachtig en draait de bloemen in haar hand heen en

weer, maar haar moeder staat er bij en ziet de jonge Alida in haar jurkje met strookjes: alles is in orde.

Als de burgemeester nu maar komt," grapt Smakman tegen zijn vrouw, "anders heb ik het gedicht voor niets geschreven."

"De burgemeester komt wel," verzekert zijn vrouw, "de man ziet zijn gebied steeds uitbreiden en als het hier aan zee zo doorgaat en een dorp of stad ontstaat, wordt het natuurlijk bij de Gemeente Velsen gevoegd — zou je niet denken dat zo'n gedachte plezierig is voor de burgemeester?"

Smakman tuurt instemmend naar de verte, waar de pier een vaste vorm heeft gekregen en het water in de haven tegen de sluis ligt als was dit vanzelfsprekend. Hem is de kans geboden, straks als het kanaal gereed is, adjunct-sluismeester te worden: schitterend. Dan wordt de Palsterhof verlaten en kan hij met zijn groot gezin in een van deze te bouwen sluiswoningen komen, waar zijn Alida nu de eerste steen van zal leggen.

Er is veel belangstelling. Burgemeester Enschede, die in Santpoort op "Vlugthoven" woort, arriveert in een landauer, die met trappelende paarden is bespannen. Als de burgemeester in al zijn zwaarwichtigheid is uitgestapt duwt Smakman zijn dochttertje onmerkbaar naar voren. "Nu," zegt hij gedempt tegen haar, "begin maar met het vers en dan je bloemen aanbieden."

Alida is echter overbluft door de deftige landauer en de vurige paarden, ze kijkt met grote ogen naar die hoge mijnheren van de Kanaal-maatschappij die tegen haar lachen, ze ziet alle mensen naar zich kijken, ze staat alleen voor die grote kring — ze herinnert zich niets meer van het lied dat ze thuis zonder haperen kon opzeggen. Ze ziet de meester haar geruststellend toeknikken, de juffrouw van de meester, dan ziet ze op naar haar moeder, duwt zich tegen haar aan. "Ik-" ik weet niks meer," stamelt ze, "ik-" Ze ziet haar vader bedremmeld aan.

Smakman overziet het ogenblik. Hij valt kalm in: "Mijnheer de burgemeester, mijn dochttertje wil een gedicht opzeggen, maar ze is een tikkeltje zenuwachtig, wel, dan doe ik het maar: Edelachtbare heer burgemeester, Ontvangt u dit bouquet uit mijne kinderhand. Dat onder uw beheer IJmuiden kome tot stand."

Alida voelt haar dapperheid terugkomen. Als haar vader is uitgesproken stapt ze moedig naar de burgemeester en biedt hem haar bloemen aan, die hij vriendelijk aanvaardt. Dan komt haar moeder terug en parmantig metselt ze de eerste steen; vooraf leest ze wat er in is gegrift: "Amsterdamsche Kanaalmaatschappij. Eerste steen van IJmuiden gelegd voor Alida Smakman, oud 7 jaren. 19 Augustus 1875."

"Bar goed," zegt een van haar broertjes tegen de meester, "dat is mijn zus!"

De meester lacht. "Je kunt wel zien dat ze op onze school is: ze leest vlot en kan zelfs een steen in metselen."

Als de meester met zijn vrouw terugwandelt naar huis en de kleine Frits talloze vragen afvuurt, blijft toch de vraag in hem ronddwarrelen: waar is deze eerste steenlegging een begin van? Is dit een groots gebeuren, het begin van een geweldige toekomst of een aardigheidje dat vergeten zal worden omdat het in feite niet belangrijk is voor het land?

Het gehucht aan zee, houten woningen, enkele stenen huisjes, bij zee

werkhutten en benauwde kantoortjes, een smal kanaal en een sluis, die de gigantische zee wil bedwingen; duinen en keten, en een schooltje van oude planken en wankelende deuren en een interieur dat eigenlijk nergens voor deugt.

IJmuiden, heeft men gezegd. IJmuiden! Een naam die reeds tientallen jaren door de heer Vissering in een artikel is genoemd, deze man met vooruitziende blik, die hij zelf als ongelooflijke fantasie kenmerkte, deze man heeft de naam genoemd van een stad die nog niet eens bestond.

De meester lacht ineens. IJmuiden - deze eerste steenlegging is geen kleinigheid geweest, het was de geboorteschreeuw van een komende stad.

De hele streek zoemt van commentaren en visies op en in de toekomst. Ouwe Teuntje, die met haar dochter een garen en bandwinkeltje drijft in de eeuwenoude dorpsstraat van Velsen, ziet niet alleen de versnaperingen van haar aanverwante artikelen, "Cent van 't blad", maar ze let ook op allerlei leeuwen en beren op de weg van haar gedachtengang en ze aarzelt niet haar klanten daarmee in kennis te stellen.

"Denken jullie maar niet, dat 't voo'mekaar komt," voorspelt ze vanachter de smalle houten toonbank; haar lange magere gestalte even gebogen onder de houten stang boven de toonbank, waaraan de papieren zakken bengelen, want Ouwe Teuntje verkoopt van alles. Ze draagt een schort, wit en blauw gestreept, over haar zwarte jurk, en een wit kanten muts op het grauwe haar; ze heeft blauwe uitpuilende ogen en een ingevallen mond; haar stem is eentonig en treurig. "Ze denken dat 't een kanaal wordt, mensen, mensen, wat zal dat tegenwoordige geslacht gestraft worden voor die astrantigheid en nou willen ze dat de koning het kanaal opent; ja, ja, ze wagen ons geliefd Oranjehuis er ook nog aan. Ja, ik heb schortebond, extra sterk, geen pap er in, hoeveel moet je hebben? Moet er weer een kleintje bijkomen?"

Ouwe Teuntje blijft goed op de hoogte van het geboortecijfer in Velsen, tegelijk houdt ze de ontwikkeling van het hele gebied om haar geliefd dorp Velsen bij.

De bel klingelt in een wilde dans als de winkelkeur opengestoten wordt en een klein meisje binnenhuppelt; de ogen van het kind stralen en zelfs Ouwe Teuntje's rimpelige gezicht schijnt iets op te lichten: "Daar heb je onze Anna van de dokter, nou me kind, wat is er?"

Anna Kaulbach, een parmantige peuter van vijf jaar houdt triomfantelijk een cent in de hoogte, iets wat Ouwe Teuntje van deze familie niet gewend is - een cent van 't blad. Ze beseft niet dat het kind met deze cent rijker is dan menig geschenk, want nu kan ze eindelijk ook eens iets uitzoeken in het kleine winkeltje.

Anna houdt de cent in de hoogte: "Ik heb een cent gekregen, en daar mag ik iets voor uitzoeken!" Ze klimt op de houten bank om beter bij de toonbank te kunnen, monstert langdurig het blad, want dit overkomt haar niet vaak.

"Een zuurstok?" stelt Teuntje voor, "of een veter drop of een suikere pepermint? Hier heb ik pepermint-kussentjes en daar met drop erdoor en hier..." ze wijst met haar benige vingers de lekkernijen aan, ondertussen knipogend naar de klant, die rustig wacht en het kind laat voorgaan.

"Wat duurt het langst?" vraagt Anna, "een zuurstok of een stukje kandij? Ik denk dat ik een zuurstok neem met die mooie kleuren -"

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Notes of Thanks

DEKKER: We hereby express our deepest appreciation to you all for the many, many tokens of love and sympathy shown to us all during the illness and passing into glory of our dear John. We will never forget the support we felt through your prayers, visits, letters, cards and flowers etc. Above all thanks be to God for supplying our every need. Mrs. Ann Dekker & family
Mr. & Mrs. J. Dekker Sr. & family
Mr. & Mrs. C.J. Van Leeuwen & family.

Adoption

HEEREMA: Mark and Jane Heerema (nee Lubberts) are thankful to the Lord for the gift of their chosen daughter, HEATHER JANIE, born August 4, 1974, arrived September 27, 1978. A sister for Jason. 13th grandchild for Mr. & Mrs. B. Lubberts, Hannon, Ont. and 40th grandchild for Mr. & Mrs. J. Heerema, Calgary, Alta.
26 Hale Drive, Georgetown, Ont. L7G 4C4.

Births

BUITENWERF: With thanks to God, the Creator of life, we, George and Linda, rejoice in the birth of our daughter, CYNTHIA LYNN, born October 9, 1978. A sister for Lori, 8th grandchild for Mr. & Mrs. Luke Schipper and 6th grandchild for Mr. & Mrs. Jack Buitenwerf. R.R. #2, Wellandport, Ont. L0R 2J0.

Anniversaries

Apeldoorn Hamilton
1953 1978
Grateful to the Lord, we hope to celebrate the 25th Wedding Anniversary of our dear parents and grandparents on October 29, 1978.
JOHN SCHOTSMAN
and
RITA SCHOTSMAN
(nee Veeneman)
That the Lord may grant them many more years for each other and for us is the prayer of their children.
John & Pauline Schotsman; Melanie — Waterdown
Grace — at home
Sonja — at home
48 Mountain Drive, Hamilton, Ont. L9B 1E7.
1953 1978
Joshua 24:15 "...but as for me and my house, we will serve the Lord." On October 29, 1978, the Lord willing, we hope to celebrate with our parents,
JOHN and ARENTINA THALEN
(nee Haveman)
their 25th Wedding Anniversary. We hope and pray that the Lord will bless them and keep them in His care. Their thankful children:
Harvey & Lorraine — Wainfleet
Wally, Johnny — Edmonton
Gay — near Carlisle
Ed — New Bedford
Ronald — Waterdown
Billy — at home
Home address: 148 Walts Ave., Welland, Ont.

Anniversaries

Wedding Text: Psalm 128:1,2
"Blessed is everyone who fears the Lord, who walks in his ways! You shall eat the fruit of the labour of your hands; you shall be happy, and it shall be well with you."
Winsum, Gr. Wainfleet, Ont.
On November 4, 1978 we hope to celebrate the 25th Anniversary of our parents,
KAREL REKER
and
GRACE REKER (nee Hummel)
May the Lord bless them and keep them in His care. From their happy children:
Terry & Anne Stewart — Wainfleet
Marc & Alice Lamontagne — Port Colborne
At home:
Cecil
Peter
Frances
Jackie
Carl John
Home address: Lakeshore Rd., R.R. #2, Wainfleet, Ont. L0S 1V0.
Psalm 8
It is with great joy that we hope to celebrate with our parents and grandparents,
ALBERT JOHN
and
LUBBIE VELTMAN (nee Schreur)
the occasion of their 45th Wedding Anniversary. May the Lord bless them in the years to come. Their thankful children,
Fay & Evert Fledderus
Luke & Alberta Veltman
Henry & Muriel Postma
Diane & Henry Kuipers
Albert & Lori Veltman
Lubbe & Alard Banga
Lambert & Alice Veltman
Ria & Bill Winkelhorst
and 33 grandchildren.
Home address: R.R. #1, Consecon, Ont. Open House: Nov. 4th, 2-4 p.m. at the Consecon United Church Hall. Best wishes only please.

Obituaries

The congregation and consistory of the Williamsburg Christian Reformed Church expresses its heartfelt sympathy and love to Mrs. John Schuler and family, in the passing away of their husband and father;
JOHN SCHULER
after a lengthy illness at the age of 50, on October 10, 1978. May the Lord comfort and strengthen them in these difficult days.
Op 18 oktober ontslapen in haar Heer en Heiland, na 1½ jaar verpleegd te zijn geweest in Triotel, Leeuwarden, en meer dan vijftig jaar echtgenote te zijn geweest van Gerrit Swart, Terp 5, Hijum (Fr.) op 76 jarige leeftijd, onze lieve moeder en grootmoeder
BAUKJE SWART - Bosma
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Jaap en Truus Swart, 1930 London Rd., Sarnia, Ont.
Sietse en Hilda Swart — R.R. #6, Belleville, Ont.
Piet en Ann Swart — Donald St., Havelock, Ont.
Johannes en Aukje Swart — Hijum, (Fr.)
Otto en Klaske Swart — Hijum (Fr.)
Henk en Antje Swart — Britsum, (Fr.)
Tinus en Baukje Swart — Hijum, (Fr.)
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R.E.S. news exchange

Christian Education in a global perspective

GRAND RAPIDS (RES) — In the March issue of the *News Exchange* we devoted an article to the centennial celebrations of the Union "School and Gospel." In it we sketched the development of the Union from a Dutch to an international association. This development is graphically illustrated in a new publication launched by the Union two years ago. Its primary language is English, with an occasional article in German or French.

The first issue took a look at Christian education in Indonesia, Spain, Cameroon, India, New Zealand and Nigeria, as well as in Europe. Subsequent issues have added the names of Israel, Switzerland, North America, Egypt, Lesotho, Aruba, Scotland, Nepal, Australia, Italy, Peru, and Rhodesia. This certainly underlines the theme brought forward in the first issue by Dr. T.M. Gilhuis, president of the Union, that Christian education has the whole world as its horizon.

The purpose of the periodical and the Union "School and Gospel," writes Dr. Gilhuis, is certainly not to export a European style of Christian education abroad. Rather they hope to promote interaction and an exchange of ideas and mutual help on an international level. To those who feel the need for a broad global perspective on Christian education — and what responsible educator can assume a smaller perspective? — this periodical can be of great service. The subscription rate is \$7.50 (about \$3.50) per year. Address: Union "School and Gospel", Van Breestraat 14, Amsterdam 1071 ZP, The Netherlands.

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A Biblical excuse when marriage fails

by Donald Moncrieff

Mr. Moncrieff is a counselor for Salem Christian Counseling Clinic in Toronto, recently appointed. He holds degrees in theology, pastoral counseling, philosophy, and a Ph.D. in human behaviour.

Last July, I began working as a counselor for the Salem Christian Counseling Clinic in Toronto. One of the many interesting things to happen to me between then and now is, I believe, worth sharing.

I have noticed that the Scriptural text most quoted to me—at least twice as often as any other text—is Ephesians 5:22. "Wives, submit yourselves unto your own husbands, as unto the Lord." Much to my surprise, no one has yet referred to the closely related text, Ephesians 5:25. "Husbands, love your wives, even as Christ also loved the

church, and gave himself for it."

My viewpoint is of course that of a counselor doing marriage counseling. What people want to share with me is limited by that fact.

Paul tells the Ephesians, and us too, of one possible marriage contract. There are other possible contracts. For example, Paul, in 1 Cor. 7:3 "Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband," tells of another possible marriage contract.

The "Ephesian contract," however is my present point of interest. Why, in my experience, is emphasis placed on only one half of the contract? I wonder if the counseling situation has anything to do with it. Could it be that the very reason couples feel the need for counseling relates to their emphasizing half the contract and neglecting the other half?

As I meet more and more couples with marriage problems, couples who have tried to build their marriage on the "Ephesian contract," I am beginning to think so.

A woman who "submits" but is not loved even as Christ loved the Church is in a terrible state from a mental health viewpoint. She has no real purpose to her life. She is dedicated to an impossible task. She does not get the respect she needs as a person created by God. She does not have the spiritual support and inspiration needed to do the great job of working hand in hand with God to make a marriage and possibly a family.

Her husband on the other hand gets the idea that he can demand anything he wants. He tends to feel in absolute control. His need to be sensitive in personal issues is minimal. He thus builds a very distorted and un-Christian

sense of self esteem, and this in turn sets him up to be even more insensitive and inconsiderate.

In such a situation the movement of the wife is away from her husband and the movement of the husband is away from the Lord. I am sad to witness that this tragic state of affairs does exist.

I am encouraged, however, by the fact, equally obvious to me, that those persons caught in the tragedy of a half lived "Ephesian contract" do, with help, find better ways. I have seen several couples either put their marriage contract in balance or commit themselves to another contract, like the 1 Cor. 7:3 one mentioned above, which for them works better than the system in use before counseling. It is my hope that more people will take seriously the entire seventh chapter of Ephesians before accepting part of it as a basis for their marriage.

International Wills



One problem relating to the making of wills results from the fact that people today travel abroad with incredible ease and frequency. Often, retired people will spend their winters in the Southern United States, their summers back in Canada. They may own property in Ontario and in Florida, in Alberta and Arizona, in B.C. and California. What happens if they die?

Each province or state has its own laws that determine whether a will is considered valid or not. A will that may be valid in Ontario (such as a holograph will) may not be valid in Florida in so far as it relates to real estate. A will acceptable under the laws of Ontario may be unable to dispose of real estate in Florida and as a result that real estate would have to be disposed of as if the person had died without a will.

Since it isn't reasonable to expect an Ontario lawyer to be familiar, say, with the laws of Florida, and since it isn't necessarily a good idea to make a different will for every place in which you may live or own property, it is now possible to make an *International Will*.

The International Will has been established by an international convention and essentially means that any province or state which accepts the convention, will accept as valid a will made in accordance with the rules of the convention "...irrespective...of the place where it is made, the location of the assets, and of the nationality, domicile or residence of the testator." A number of countries including Canada and the United States have accepted the convention, although some of the provinces and states will need to formally register documents of compliance with the convention.

An International Will drawn up and signed in Ontario must, among other things, be witnessed by a duly qualified lawyer and you will therefore have to consult one in drawing up such a will. I am sure that many people with property located in more than one province or more than one country might be wise to consider an *International Will*.

Dying without a will

What happens if I die without a will? Who gets what? What problems might arise? Will the government get my property? As a lawyer these are questions often asked of me. As a result of the recent changes in the law of Ontario these questions may be answered as follows.

First, and happily, unless you die entirely without a relative, even the remotest next of kin, the government gets nothing unless the value of your estate is such that you are eligible for succession duty taxes or capital gains taxes. These are taxes that the average person need not be concerned with, and, in any event, must be paid with or without a will.

The following table will tell you who gets what, when you die without a will:

Where there is a surviving spouse:

Where intestate is survived by:

1. Spouse and no issue (issue means children or children's children) — All to spouse.
2. Spouse and one child — Spouse takes first \$75,000 and ½ residue and child gets ½ residue.
3. Spouse and more than one child — Spouse takes \$75,000 and ½ of residue, children share ¾ of residue.
4. Spouse and children of deceased child — Spouse takes \$75,000 and ½ of residue, grandchildren take ½ of residue

Where there is no surviving spouse:

1. Child and no issue of deceased child — All to child.
2. Children and no deceased children with issue (ie. grandchildren) — Children share equally.
3. Children and deceased child or children with issue — Divide estate into as many shares as there are surviving children and deceased children with issue. Each living child takes share. The share of deceased child goes to his children equally.

Where no children or spouse:

1. Father, mother, brother, sister — All to father and mother equally.
2. Brothers, sisters, grandparents — All to brothers and sisters equally.

The foregoing will give you an idea of what happens to the estate of an intestate person (person without a will). The obvious question then arises: "If on intestacy my wife and children will inherit my estate why should I bother making a will at all?" I invite you to consider the following:

-Do you really want your surviving spouse to share the estate with children?

-What happens if there are under-aged children needing care and protection? Who does that and how?

-You must make a will if you intend to make a gift to a charity.

-If you die without a will or appointing an executor, the court appoints an administrator for your estate who will have to be bonded. This may involve considerable additional expense.

-If you want to give particular items to particular persons, you must make a will.

-If you have property outside of the province a will is essential as a cost saving matter.

There are other considerations and the foregoing list is by no means meant to be exhaustive. It would seem to me that one further reason one might consider in deciding whether to draw up a will or not has to do with the nature of a will in itself. It is the document by which all your worldly possessions are disposed.

The family of a deceased person is appreciative if his or her affairs are in order and proper consideration has been given to the eventuality of death rather than be left with the feeling, perhaps, that the death came unwanted and unexpected and to a person unprepared for it.

Written for C.S.S. by Mr. Jan Poot, a lawyer practising law in Woodbridge, Ontario.

Western Canada Christian school principals hold conference

For the first time ever, twenty-seven Christian school principals from Alberta and British Columbia traveled distances up to 1300 kilometres to attend a joint principals' conference in Revelstoke, B.C., on September 28 and 29.

The main speaker was Dr. Al Greene, superintendent of the Bellevue, Washington, Christian school. His theme was *The Challenge of the Principalship*, and he shared his Biblical insights on the calling of the principal, the selection and preparation of teachers, and teacher supervision and accountability structure. Dr. Greene stressed the fact that our schools are "yoke schools" (Matthew 11: 29), and that as such all those involved in the school community must work together as a team of fellow servants. Our yoke is a shared one, a liberating one in Christ, and a fruitful one because of our Source of strength and joy.

Other sectionals included *Steps Toward Aesthetic Education* by Gerry Dykstra, *Organizing the Curriculum for Classroom Instruction* by John Vanderhoek and Harro Van Brummelen, and *Single Board/Multiple Campus* by Lee Hollaar and Henry Heinen. A discussion of the Canadian Curriculum Council also took place.

One of the benefits of a conference such as this is the opportunity for principals to share and discuss common concerns. All participants experienced the bond of faith and love that we possess in Christ, and gained a deeper understanding of their calling as leaders in their Christian

school community.

Tentatively it has been decided to hold such a joint conference biennially, D.V.

We hope that these conferences will result in more cooperation and unity among our C.S.I. schools.

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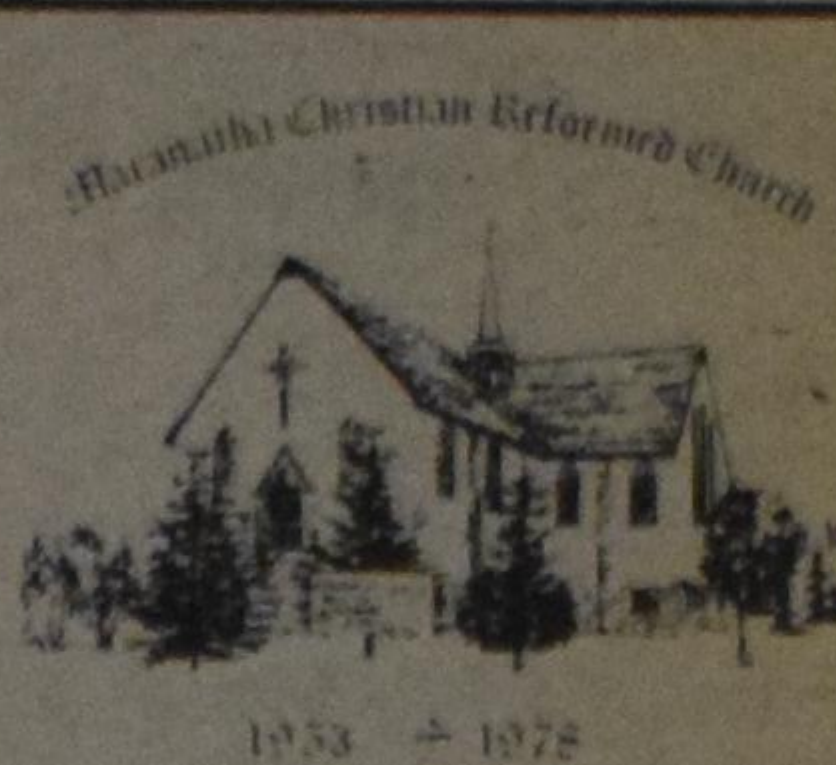
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Tea room open from 12:30 - 10:00 p.m.

The Bethel Christian Reformed Church

of Lacombe, Alberta

will celebrate its

twenty-fifth anniversary

on the weekend of December 1, 1978.

To mark the occasion, an anniversary booklet is being prepared and will be available for \$7.00.

Former members are invited to join in the celebrations at the banquet on Friday evening, December 1, and the Sunday services, December 3.

Please order your banquet tickets (\$4.00) before November 15. Also advise if lodging is required.

Write W. Wildeboer, Box 434, Lacombe, Alta. T0C 1S0 or phone (403) 782-2602.

Calendar of Events

- Nov. 4 AACCS annual meeting, 229 College St., Toronto, 1 p.m. followed by inaugural lecture of Dr. George Vandervelde, 4 p.m. on "Theology: From queen of sciences to handmaiden faith", at Knox College Chapel, 59 St. George St., Toronto.
- Nov. 11 Lakewood Christian Conference Grounds will hold its annual meeting at Sarnia 2nd C.R.C. Business meeting at 2:00 p.m., banquet at 5:30 p.m. Guest speaker Mr. Bill Lenters.
- Nov. 17 "The Torchman" and "The Selkirks" perform in the Burlington Chr. Ref. Church at 8:00 p.m.
- Nov. 18 Annual membership meeting of OCCA, to be held in Hamilton District Christian High School, beginning at 1 p.m. The keynote speaker will be President B.J. Haan of Dordt College: "Toward the Making of a Christian College."

CJL — Western Canada Speaking tour
CJL's Executive Director will be speaking in the following communities: Victoria (Oct. 31); Smithers (Nov. 1); Terrace (Nov. 2); and Vancouver (Nov. 3-6).

Concert Tour by James Ward and Michael Blanchard
Oct. 30 — Bowmanville; Nov. 2 — London; Nov. 3 — Toronto; Nov. 4 — Detroit; Nov. 5 — Grand Rapids.

Frisian Play — Fate de Kat
Oct. 28 — Vineland Public School, 7:30 p.m.; Nov. 3 — Woodbridge Chr. High School at 8 p.m.; Nov. 4 — Jarvis District Chr. School at 7:30 p.m.; Nov. 8 — Strathroy, Colborne Public School at 8 p.m.; Nov. 11 — Bowmanville, Knox Christian School at 8 p.m.

Reformation Day Rallies at 8 p.m.
Oct. 30 — Chatham, Free Ref. Church, Croydon St. with Rev. Harry Van Dyken. Oct. 31 — London, Ontario Hydro Building, Wellington Rd., with Rev. Harry Van Kyken. Nov. 1 — Toronto, 2nd CRC, Albion Rd., with John H. Piersma. Nov. 2 — Hamilton, Mt. Hamilton CRC, Upper Wellington St., with John H. Piersma. Nov. 3 — Bowmanville, Maranatha CRC, Hwy 2 E. with John H. Piersma.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Oct. 27	Oct. 25	Oct. 24 (noon)	Oct. 20 (noon)
Nov. 3	Nov. 1	Oct. 31 (noon)	Oct. 27 (noon)
Nov. 10	Nov. 8	Nov. 1 (noon)	Oct. 3 (noon)

The revolution in Quebec – a sample bibliography

It has been said that communism's strongest ally in its effort to come to a world revolution, is the "amnesia" of its opponents. This refers to the fact that its opponents consistently try to fool themselves into believing that things are not as serious as some say they are. The non-communist world tends to act like an ostrich sticking its head into the sand and refusing to face the most obvious facts. Perhaps this is what the Bible calls: the hardening of the hearts, by means of which the almighty God prepares the world for judgment. May He have mercy upon us!

This stubborn refusal to face the facts of the threatening world revolution shows itself also in the way Canada reacts, or refuses to react, to events in the province of Quebec. To be sure — and this should be stated with great emphasis — the subversive role of Marxist-Leninist revolutionaries is only one factor to be

reckoned with. We should never be tricked into thinking that the present situation in Quebec is nothing but the result of a sinister communist plot. It certainly is not! It would be sad if we would become blind to the positive and legitimate claims of a new and revived Quebec, and the urgent need for the rest of Canada to accept Quebec as an equal and respected partner within a new confederation.

However, there is little doubt that the Marxist-Leninist forces are doing their utmost to muddy the water, using the legitimate aspirations of the Quebecois for their own purposes. Canada outside of Quebec seems to be utterly oblivious to this and is so unwittingly aiding and abetting the revolutionaries, who are not hiding their intentions. In Quebec revolutionary activities take place publicly, subversive organizations are active and the bookmarket is flooded with revolutionary

materials. The following books, which were sent to Calvinist Contact for review, offer a good sample of such "literature".

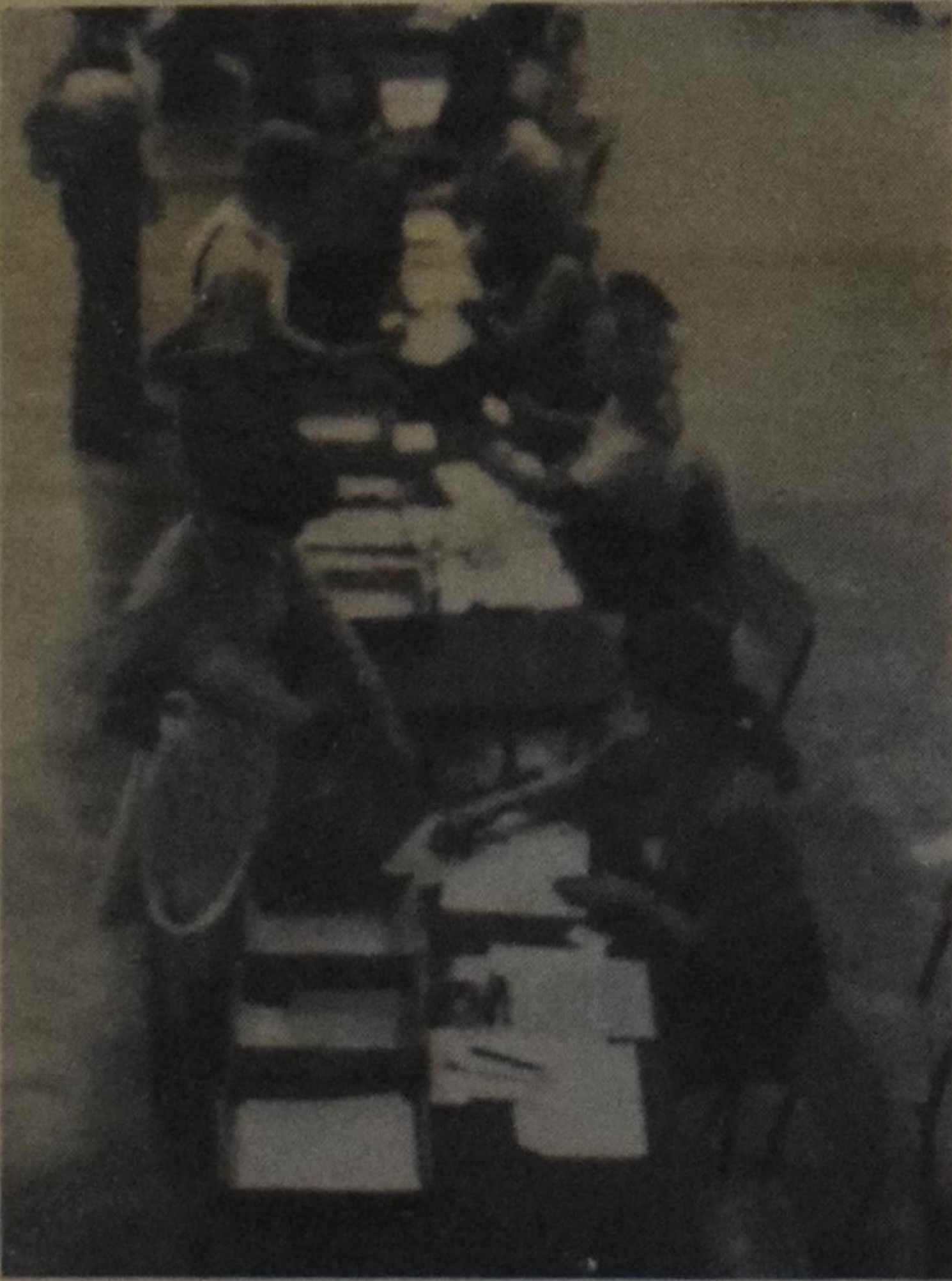
•**Quebec — Only the Beginning, the Manifestoes of the Common Front**, Edited by Daniel Drache; published by New Press, Toronto 1972.

The Introduction to this book states: "These manifestoes, issued by the Confederation of National Trade Unions (C.S.N.), the Quebec Federation of Labor (F.T.Q.) and the Quebec Teachers Corporation (C.E.Q.), represent a new stage in the Quebec independence movement. They are a call to working class politics. The Quiet Revolution brought the middle class to life. With the appearance of the manifestoes, the working class enters Quebec politics as a coherent active force in its own right."

Continued on Page 20

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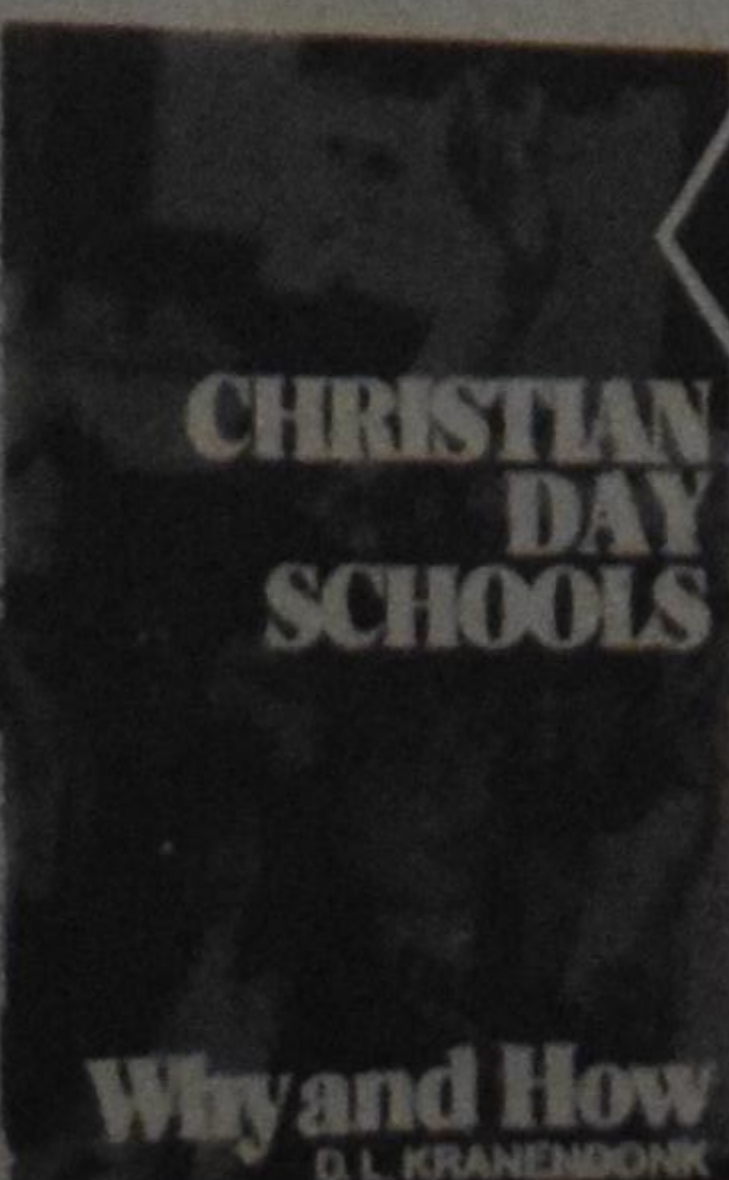
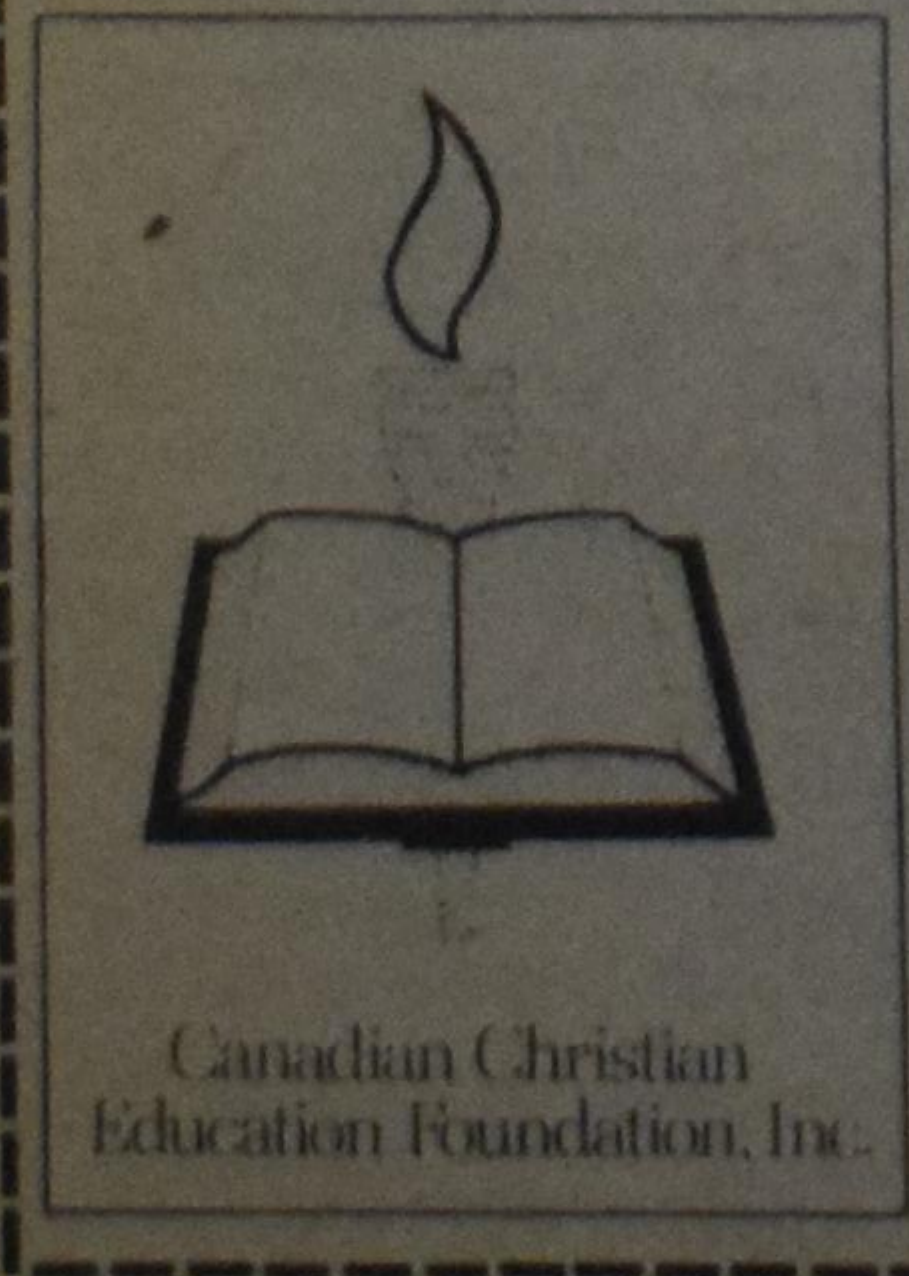
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LET'S PLAY CHESS

Editor: Pete Layer

Contestants	Problems:	#751	#752	#753	#754	Sub-Total	Prev. Total	Total
	Points:	3	2	3	2	10		
J. Wilms (III)		0	2	2	0	4	85	89
H. Douma (I)		0	2	1	2	5	72	77
F. Vander Woude		-	2	2	2	6	55	61
A.J. Klein		-	2	2	2	6	42	48
K. Amsinga (III)		3	2	2	2	9	20	29
M. Melissen (IV)		0	2	1	-	3	18	21
H. Brouwer (I)		0	2	1	-	3	(90)	3

Comments

The three-movers turned out to be very difficult this time. Only one solver found the correct solution to #751. The mail caused some havoc again. Several solvers wrote they never received some of the problems. Because it seems to be happening too often to the same ladderites, I will be giving one or two points to those whose Calvinist Contact does not arrive a week before the deadline.

Solutions

#751 (Ebben)

Key: L. B-N1 threat: 2. Q-B2 and 3. Q-Q4 mate. Variations: 1. --, BxR, or Q-B2 etc.; 2. Q-Q2 ch., etc. 1. --, QxP; 2. Q-N2 ch. etc. 1. --, BxP; 2. Q-N2 ch., and 3. Q-R2 or Q-N8 mate 1. --, Nor P-Q3, 2. Px (Q6) ch. and 3. Q-K5 mate. Try: 1. Q-Q2 ch., B-Q6; 2. PxR, N-N3 no mate.

#752 (Ring) — Missprint

Key: Q-Q4 mate. The White Rook should have been on QB4 not on KB4. The actual key is then: 1. R-KB4 thr. 2. Q-Q4 mate

#753 (Bron)

Key: 1. N-K6 threats: 2. N-K5 and 3. N-N7 mate or 2. N-N7 ch. and 3. N-K5 mate. Variations: 1. --, QxQ; 2. N-B6 ch., PxN; 3. NxQ mate. 1. -- QxP; 2. N-N7 ch., K-N3; 3. QxP mate. 1. --, RxP; 2. B-B6 threat 3. Q-N5 mate. 1. --, PxN; 2. RxP ch., QxR; 3. Q-B7 mate. 1. --, BxN; 2. Q-N8 and 3. Q-K8 mate.

#754 (Battaglia)

Key: 1. Q-QB1 thr. 2. P-Q3 mate
Try: 1. Q-N3?, P-N4 no mate

Dutch solutions

#751 1. Lgl dr. 2. Df2

#752 1. Dd4 mat.

#753 1. Pe6 dr. 2. Pe5 en 3. Pg7 mat

#754 1. Dcl dr. 2. d3 mat

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Books

The revolution in Quebec — Continued from page 19

The lessons of the October crisis have been lost on English Canadians. The same events which, for English Canada, signified a victory for Trudeau's concept of national unity have a totally different appearance when viewed from Quebec. For Quebec activists, the War Measures Act was a historical preview, a snapshot, of what the Federal response to their political revolution would be. The army was called to settle the question of Quebec's political status. It showed Quebecois that the viability of Canadian federalism depended, finally, on force and terror. Trudeau's tactics failed to destroy separatism and the independence movement. Instead it was Ottawa's War Measures federalism that suffered a massive defeat. Militant political activism emerged as a stronger and more deeply entrenched force in Quebec's political life."

And further from the same Introduction: "The real meaning behind the October Crisis was not lost on Quebec's three trade union centres. They have become the most prominent political force in Quebec." "After a long period of bitter factionalism and trade union rivalry the C.S.N., the F.T.Q. and the C.E.Q. formed a Common Front in 1971 to coordinate the political and economic struggle of the worker's movement in Quebec."

This book was published in 1972 and much has happened since. But for all those who want to understand what is behind much of the present day development in the province these manifestoes are required reading.

•**Why There Must Be a Revolution in Quebec** by Leandre Bergeron, translated from the French by Sheldon Lipsey, published by NC Press Ltd., Toronto 1974.

"NC Press publishes books and pamphlets that will be of assistance in the Canadian People's struggle for national liberation. In the production of our books we try to put into practice the attitudes and techniques of people's struggle." Thus a note from the publisher on the flyleaf. And it is clear where those attitudes and techniques have been learned!

The author Leandre Bergeron teaches (at least he did in 1974) Quebecois Literature at Sir George Williams University in Montreal. He states in his introduction: "The national struggle going on in Quebec is not a struggle against Canadians but against a specific political structure that is alienating both Canadians and Quebecois. We must all keep in mind that the fundamental struggle is the same for both, the struggle against capitalists,

local and especially foreign, U.S. based, since the latter are the big wheels of the system. My hope is that (it) will help Canadian workers and students understand Quebecois workers so that the common interests of both will be a uniting force against our common enemy, American imperialism."

And if anyone missed that point, let me clarify that for this writer, American Imperialism is represented by the federal government in Ottawa. This book is a rebel rousing pamphlet. In question and answer form it unabashedly teaches the gospel of the revolution in often vulgar and obscene language. But it too is part of our reality and we can only ignore it to our peril.

•**Politics in the New Quebec** by Henry Milner, published by Mc Clelland and Stewart, Toronto, 1978.

The author of this book is professor of Political Science at Vanier College in Montreal. The book is very much up to date and offers a serious and important effort to give an insight into the present political situation in Quebec.

In his introduction he states: "This is indeed a work of social science; but there is no such thing as objective or 'value-free' social science. A social science

that claims to be value-free is either mistaken or trivial". Our readers will probably agree with this open and refreshing statement. The writer is convinced that we need a good analytical framework or frame of reference, and he then says that: "For us it is in Marxism and the socialist critique of contemporary capitalist society that the germ of the framework required for our time and place is to be found". So we know exactly where he stands.

The book ultimately concentrates on the political development in the city of Montreal and so becomes a review of local politics. Yet it remains always in the wider context of Quebec politics, and his "talk of a Quebec politics takes on a specific and subversive meaning".

The book is a well-written and helpful guide to the present situation, viewed from a Marxist perspective.

•**Canada Without Quebec** by John D. Harbron; published by Musson, Toronto, 1977.

This book is different from the others in that its author, who is not fully identified for the reader, places himself outside of the Marxist camp. He takes his cue from a statement by Rene Levesque on January 25, 1977 to the Economic Club in New York City:

"Of all the European groups who settled in America in the seventeenth century — French, Spanish, Portuguese and British — only the French have not yet attained full political autonomy". The author then proceeds to answer two basic questions: First: "Can Quebec survive on its own?" And the answer is: Yes. "In strictly Canadian terms, Quebec as a republic means the breakup of the national experiment begun in 1867. But in hemispheric terms, Quebec, with substantial natural resources, a major geographic presence, a managerial elite and a large GNP, becomes a new political force along with Mexico, Venezuela and Brazil in the Western Hemisphere".

The second question is: "Can Canada survive without Quebec?" and again the answer is: Yes. "The long search for a national identity, obscured for English speaking Canada by Quebec and its French cultural attachment, would be secured once for all. To compensate for the loss of Quebec, our allegiances would shift from the traditional North Atlantic ties to hemispheric ties with our Latin American neighbors to the south, and to a systematic development of our valuable Canadian North".

The author uses maps and statistics to support his line of thought. The book reads easily.

Faith and Victory in Dachau

by Jack Overduin



Rev. Jack Overduin became one of the major figures to publicly resist the Nazis in their attempt to take control of the Christian day schools in the Netherlands. On Sunday morning, February 8, 1942 Overduin delivered a sermon on Matthew 5: 11 and 12, emphasizing that it is the responsibility of parents, and not the state, to educate their children in the light of God's Word. If Overduin had changed the content of his sermon on that decisive Sunday morning because he saw a police interrogator and Gestapo agent sitting in the pew, he might have remained bodily free; but the Christian day schools and the spirit of the people would have been imprisoned.

This act of public resistance resulted in Overduin's imprisonment for almost two years. In the concentration camp in Dachau he was reduced from a healthy man weighing 180 pounds to a walking skeleton of 85 pounds, standing at death's door.

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